PAPERS
OF
SHAKERS
282
OHIO
Union Village

Gen — 50
Ex. — 40
Leo. — 27
Num. — 36
Deut. — 34
Josh — 24
Jug. — 21
Ruth — 31
1 Sa. — 34
1 Kings — 22
2 Do. — 25
Isa. — 66
Jer — 52
Hosea — 14
Joel — 3
Ezek. — 48
Amos — 9
Obad. — 1
537

Dec. 15th 1883

Jonah — 4
Micah — 7
Nahum 3
Habbakuk 3
Zeph — 3
Hagai — 2
Zech. — 14
Malachi 4
577

Page 305
1883

prepared to ~~[illegible]~~ 30
31
forth in that Solem ma 1st nov 30
1883 31
of worship, 30
it is those as peter, sd, 31
that have left all, to follow
Christ in the work of
Regeneration of being made
Or created anew in Christ
Jesus, who hath given
up all the vanities and
vain pursuits of this world
~~what~~ have Confessed all
their sins with a full
determination to forsake
them have wrighted as
far as in their power all
their wrongs and have
a faithful Cross against
all the works of
the flesh, these are they
that shall stand on mount Zion

2

Criticisms On the Hebrew text

התמכרתם

Deut 28.68 - And there ye shall offer yourselves for sale to your enemies &

A	a		F	a	
	e			e	
	i			i	
	o			o	
	u			u	
B	a		G	a	
	e			e	69
	i			i	
	o			o	
	u			u	
C	a		H	a	
	e			e	1to 68
	i			i	
	o			o	
	u			u	
D	a		I	a	
	e			e	
	i			i	
	o			o	
	u			u	
E	a		L	a	
	e			e	
	i			i	
	o			o	
	w			u	

A si- Index

The above is Index to a Commonplace-book will be
1st What ever subject you wish to write on, give it a Head, as
2nd Write this Head at the top of the left hand corner of the page
3rd In your Index take the first letter of the Head, Arianism for
A and in the space occupied by A set down the number of the page

	a		a
	e		e
M	i	S	i
	o		o
	u		u
	a		a
	e		e
N	i	T	i
	o		o
	u		u
	a		a
	e		e
O	i	U	i
	o	V	o
	u		u
	a		a
	e		e
P	i	X	i
	o		o
	u		u
	a		a
	e	Z	e
R	i		i
	o		o
	u	2	u

understood by attending to the following directions
Arrianism — Baptism — Church & Doctrinal &c.
where you begin, reserving two whole pages for that subject
instance, which is A and the first vowel which is i ~~look for it~~ again

Hebrew Criticisms on

P. F. Deut 19th v. 5 ואשר יבא את רעהו

And he who shall go with his friend into ~~the wood~~ יחשב ביער into the forest to cut wood, and the Iron glanceth from the wood (ונשל הברזל מן העץ) and findeth his friend, that he die. &c

" 24 10 When thou lendest משאת a present to thy ברעך Neighbor, thou shalt not go into his house לעבט עבטו to turn aside his pledge

Josh. 13- 1 v. 5 Now Joshua was old בא בימים (and) advanced in days - ויאמר יהוה אליו And Jehovah said unto him — אתה זקנת באת בימים Thou art old (and) advanced in days

Deut 26- 17 את-יהוה האמרת Thou has ~~be~~spoken Jehovah this day &c

" 20 15- Thus thou shalt do unto all the cities which are very far from thee, which are not of the cities of these nations הנה near.

NB The word הנה (henah) near is left out in the Common version

" 11 13 גאל הדם (Gaal hadom) this frase frequently occurs and is rendered "the avenger of blood" but it seems rather to mean a near kinsman or blood-relation. It seems to have been the custom of the Jews at that time as it still is among our Indians, that the near relatives of one who is slain should pursue and slay his murderer and thus avenge the blood of their murdered Kinsman —

Josh. 24. 16 Eng. ver. "God forbid" &c - No word for God, in Heb - חלילה It would be a profanation to us, viz to forsake Jehovah and serve other Gods

Judg. 5. 2 - בפרע פרעות בישראל For working deliverances in Israel - ברכו יהוה Bless ye Jehovah

NB v. 9 of the above chap. ~~is rendered "Bless~~ ברכו יהוה is rendered "Bless ye (Jhobah) the Lord"

Jud. 9-29. Eng. ver. "And would to God" &c. No word for God in Heb.
ולכי יתן את העם הזה בידי - Literally - And who shall
give this people into my hand. i.e. Oh that this people
were given into my hand.

1 Sam. 1. 16. 14 עד-כמה תשתכרין (literally) Will thou drink thy-
self to death? Put away thy wine &c. The word
תשתכרין is a verb in the Hithpael conjugation from
root שכר to drink ת and ש transposed as usual.

" 3. 3. Eng. ver. "And ere the lamp of God went out" &c. טרם יכבה
ונר אלהים — And the lamp of God was then ex-
tinguished, and Samuel had layne down to sleep in
the temple of Jehovah where the ark of God was.
There is in the above verse, in the received Translation
great violence done to Syntax (besides an im-
proper translation of terms) which perverts the
sense of the Original. The first member of
the sentence informs us, that, "The Lamp of God
was then extinguished" and the second, that Samuel
had retired to rest in the temple of Jehovah,
where the ark of God was. The Hebrew
טרם term, is most generally, an adv. of time and
signifies the exact point of time to which the author
refers, and not ere as here rendered, neither
before as it is most commonly rendered in
our version. I say it signifies the exact point
of time to which the author refers, and is, may
be rendered by when, at that time, at the time
that, &c As a Noun it signifies Term, termi-
nation, or boundary and so denotes the ex-
act point of termination of the thing mentioned
So as and Adv. of time, it signifies the exact
point of time when, a circumstance occurred
and not before that time. On account
of the absurd rendering of this adv. by our translators
many improprieties are found in their translation
Instance Gen. 2. 5 where they tell us that Jehovah
made the plants &c before they were in the earth

2

Heb. Criticisms } and every herb of the field טרם before they
2 grew - This involves the absurd notion that
Jehovah made the plants be before they were
in the earth and then was at the pains to set
them out: besides contradicting what is stated
in v. 9th "That Out of the ground Jehovah God
caused to grow every tree &c" But when the word
טרם (term) is rendered as I propose all this
difficulty vanishes. ונל שיח השדה טרם יהיה.
And every herb of the field was then in the
earth and every plant of the field then טרם
growing.

I Sam. 3-7. Eng. Ver. "Now Samuel did not yet know the Lord".
There is no authority for the negative (not) in the Heb.
text. [illegible] ושמואל טרם ידע את-יהוה
Who can show a negative word in this sentence? It utterly
reads, And Samuel at that time (טרם) knew Jehovah.
The latter member of the sentence corresponds with
this ולטרם יגלה אליו דבר-יהוה [illegible] And at
that time (טרם) was revealed unto him the word
of Jehovah - Neither is there any authority for the
negative (neither) in this member of the sentence.
The sequel tells the manner in which the word
of Jehovah was then revealed - The Negatives
not & Neither were not needed for consistencies
sake as the translators seem to have thought.
They were bold enough, however, under this
false impression, to put in those two words,
and thus completely to falsify the meaning of the
original. - - By the by, the word טרם (term) occurs
twice in this verse and is both times rendered
Yet. Now which after a negative signifies hitherto,
heretofore, before &c. So the translators will give it
a priority of signification. But take away their
negative Not for which there is no authority in the
text and then the Adv. Yet will signify "at this time"
as I have rendered טרם above. Instance the phrases
"Is your father Yet [at this time] alive". "My son Joseph is
Yet [at this time] alive.

I Sam. 5.4 — — and the head of Dagon and the two

Dagon palms of his hands were cut off upon the threshold only Dagon [i.e. the fish part] remained unto him. —

Note. Dagon was a compound image — The head and hands of a man — The body & tail of a Fish. "It referred (says Parkhurst) to the grand attribute of fecundity, to which the worships of it related." Why was this particular Image chosen by the Phoenicians to represent their object of adoration? Was it not for the purpose of representing the Generative principle in man [i.e. the Lust of the flesh] as the object of their supreme veneration — their God? The fish is the most prolific of all animals, a single cod having produced (according to Leuwenhoek) 9344000 eggs at once. It was therefore very appropriately chosen to represent the generative principle. And the fish being compounded with human form most aptly represented the multiplying principle as exercised by man —. This compound image therefore might most appropriately be titled The Man-multiplying-God. This was the principle they worshipped. Besides the simple fact of the exceeding fecundity of the fish, the Heb. word דג from which דגון Dagon is derived, signifies, as a verb, to multiply or increase exceedingly; and as a noun a Fish because of the exceeding fecundity of that animal q. d. The Multiplyer by way of eminence.

Inasmuch as the proximate cause of animal fecundity, is sexual intercourse, this primary principle of carnal delight was doubtless what was ultimately understood by the fish-part of Dagon. And this principle as operating in & exercised by Man constituted the real principle of their adoration — their God. The worship of this

v

Heb. Criticism
3

Dagon

1 Sam. 5.4 –

Deity, consisted in the most obscene acts of sensuality and debauchery, and that most probably without any reference to the "grand principle of fecundity." Whatever speculations the more philosophick part of the Phenicians had with respect to the attributes represented by this image, it is highly probable that the vulgar worshipers never cast a thought beyond the sensual gratification which constituted their direct acts of worship.

Why was the circumstance so carefully related by the sacred historian, That when this Dagon fell before the Ark of Jehovah, [redacted] his hands and his head were cut off, "and only Dagon [the fish-part] remained?" Was it not to show that Jehovah would by his New covenant (of which this Ark was a type) entirely sever the man-part from the fish part? i.e. That he would entirely cut man off from the multiplying or sensual principle?

" E " V. g^te
" Emerods"
עפלים
Swellings

And he [יהוה Jehovah] smote the men of the city both small and great, וישתרר להם עפלים [Literally and them were swellings to them in their secrets. But liberally - "And they had swellings in their Genitals Note. Our translation reads "they had emerods in their secret parts", meaning by emerods haemorhoids or piles, and by secret parts, the fundament or rectum. The Heb word עפלים [Ophelim] simply means swellings and cannot designate the piles, any more than other swellings. The verb שתרר (pl) signifies to be in the secret. The term Secrets or phrase Secret parts, when applied to the human body certainly designates the organs of Generation - the Genitals, and not the fundament or rectum. So then these עפלים swellings Ophelim or swellings were not the piles or a disease of the rectum; but were a disease

I Sam.: 5. 9th of the Genitals - most probably the Venera
This view of the subject there seems correspondence between the crime committed and the punishment inflicted: As it has been aptly observed that God punishes men by their sins not for them. So in the present instance, these worshipers of Dagon or Lust gloried and wallowed in their Venereal delights, and doubtless paid an excessive degree of worship on the occasion of their late victory. For this criminal indulgence in sensuality, they were as a direct consequence cursed with swellings in their Genitals or the venereal disorder.

I Sam. 10-24 --- "God save the King" Eng. Vers. Note. for this clause there is in Heb. but two words יחי המלך Live the King! - No word for God

I Sam. 12-23 --- "God forbid" &c Eng. vers. No word for God חלילה לי מחטא ליהוה It would be a profanation to me - a sin against Jehovah &c &c ——

" 14. 45 --- "God forbid" Eng Vers. No word for God in Heb. חי-יהוה that would be a profanation חלילה to the Living Jehovah (or to the Jehovah of Life) there shall not one hair of his head fall to the ground

26. 11 "The Lord forbid" &c Eng. Vers. חלילה לי מיהוה It would be a profanation to me from Jehovah לשלח ידי for stretching forth my hand במשיח יהוה against Jehovah's anointed (Messiah)

" 26-25 "Thou shalt both do great things" &c Eng. vers. גם עשה תעשה וגם יכל תוכל Also doing thou shalt do, & finishing thou shalt finish

" 28-4 And Saul had put away those that had familiar spirits and Wizards &c Eng. Ver. אבות Divinesses (Compl) & הידעונים Knowing ones (masc. pl.)

Familiar Spirit Wizard

" 7- Seek me a woman that hath a familiar spirit

ibid אשת בעלת-אוב - A woman - a mistress of divination

Behold there is a woman that hath a familiar spirit at Endor Eng. Vers. אשת בעלת-אוב - A woman

v.

Heb. Criticism 3 — a mistress of divination —
4 I. Sam.: 28-8 "Divine unto me by the familiar spirit" E.V.
Familiar Spirit קסמי באוב Prognosticate to me by divination
" " 9 — he hath cut off אבות the Divinesses & הידעני Knowing ones
" " 14 "What form is he of?" Eng Vers. מה-תארו
What is his appearance?
" 29- 8 "What do these Hebrews here? Eng. Ver. — —
מה העברים האלה Who are these Hebrews?
" " 6 "Nevertheless the Lords favor thee not" Eng - Ver.
אתה ובעיני הסרנים לא-טוב - But in the Eyes of the Lords thou art not Good
31. 13 - "and buried them under a tree" E.V. אשל an Ash
II Sam.: 7. 18 "Who am I O Lord God" Eng Vers.
אדני יהוה O Lord Jehovah —
19 אדני יהוה O Lord Jehovah
" 16- 16 יחי מלך יחי המלך Live the King - Live the King. Not "God save the King" as in Eng. Ver.
" 18 19 "The Lord hath avenged him of his enemies" Eng. Ver. שפטו יהוה מיד איביו Jehovah hath adjudged him from the hand of his enemies —
v. 31. "For the Lord hath avenged thee this day" Eng. Vers. כי שפטך יהוה היום מיד כל-הקמים עליך For Jehovah hath this day adjudged thee from the hand of all who rose up against thee.
Note. The Heb. word שפט which is, in both these passages, rendered by avenged, has no relation to avenging, revenging or vengeance in any sense of the word. It simply implies a judicial disposal or decree. The notion therefore of Jehovah's taking vengeance on the enemies of David has no foundation in the Heb.: It only asserts that as a judge or judicial Umpire he had adjudged David out of the hand of his enemies - Not intending to punish them, but to save David, and to save them

to reap the reward of their own doings &c
Note. In both the above passages the word יד the hand is left out in the Eng. Vers.

II Sam.l 18-33 "Would to God I had died for thee" &c Eng. Vers.
מי יתן מותי תחתיך "Who shall grant that I may die instead of thee" i.e "that I had died instead of thee" — No word in the Heb for God — Why is the Name of God so frequently & profanely introduced into the translation where there is no authority for it in the Original?

" xi 24-16 "The Lord repented him of the Evil" Eng. Vers
Note. The word נחם, here rendered repent, does indeed, generally implicitly signify a change of mind, opinion or purpose, but more commonly refers to a change from grief to joy, than otherwise, and therefore is mostly rendered to comfort console &c — To be comforted, satisfied — & in Hithp. To comfort to console or satisfy oneself
So the present clause might be rendered The Lord was satisfied concerning the Evil &c i.e. He saw that the punishment inflicted was sufficient to produce the desired effect viz. — amendment in the people — and therefore was satisfied with what they had already received

I Kings 1. 1. — "old and stricken in Years" Eng. Vers
בא בימים is litterally, advanced in days, which is certainly a better sense than stricken &c. This phrase frequently occurs and is always thus wrongly translated

" " 25 "God save King Adonijah" Eng. Vers. יחי המלך אדניהו
Live King Adonijah — No word for God — יחי live not save

" " 34 God save King Solomon, as above — Usq same

" 7 7 — "and it was covered with cedar from one side of the floor to the other". Eng. Vers. Who can tell by this rendering what part of porch was covered with cedar — the Heb. is plain מהקרקע עד הקרקע — litterally From floor to floor i.e all the side walls — they being ceiled with cedar

Heb. Criticisms 3.

I Kings 14.5 "She will feign herself to be another woman" Eng Ver
והיא תתנכרה She will feign herself a stranger

" " 6 "Why feignest thou thyself to be another" Eng. Ver.
למה זה את תתנכרה "Wherefore (is) this, that thou feignest thyself a stranger?

" " 7 ---- נגיד is here and frequently elsewhere rendered ruler, but strictly means teacher. As a verb in Hiph: it signifies to tell, declare, &c to cause to know &c. to teach. Consequently as a noun, should be rendered a teacher. This sense would increase the aggravation of Jeroboam's crime. God had appointed to teach his people, and he had led into Idolatry!

" " 18-21 "How long halt ye between two opinions" E.V. Note. This is a comment not a translation, tho' perhaps the sense is tolerably well preserved.
The Heb. is literally thus. עד-מתי אתם פסחים על-שתי הסעפים
Will ye hop upon two boughs branches until Death—
There seems to be an allusion to a bird hopping from one bow to another undetermined where to build her nest.

II Kings 8:10 & "And Elisha said unto him, Go, say unto him, thou mayest certainly recover: howbeit, the Lord hath shewed me that he shall surely die". Eng. Vers.
Note. There is in this reading such absurdity, falsehood and gross deception, that one instinctively recoils at the idea of ascribing them to a holy prophet of the true God. The prophet is here made to palm the foulest deception on the dying king of Syria, who had, in the simplicity of his heart sent to him as a true prophet of God, on whose word he could place implicit reliance, to tell him what would be the issue of his momentous condition. "Go (says the base and treacherous prophet, according to this

translation) "Go and say unto him, Thou mayest certainly recover (and then addresses directly to the messenger) howbeit the Lord hath shewed me that he shall surely die". What a heartless depravity is here exhibited. Is it any wonder that infidels should scoff at the scriptures, when such a character as this is given of an inspired prophet of God? — I confess that after being shocked at the above reading, I was glad to find there was no authority in the Heb. for such a rendering — The Heb. text stands thus יְהוָה כִּי מוֹת יָמוּת וַיֹּאמֶר־לֹא חָיֹה תִּחְיֶה וְהֹרַאֲנִי which literally reads "Go, say living thou shalt not live, for Jehovah hath shewn me that dying thou shalt die". This makes plain straight forward truth and consistency, and entirely exculpates the prophet from the charge of deception. The blunder seems to have been made in rendering the word לֹא as a pronoun "to him", instead of a negative particle "not" which it certainly is. Thus they have it לֵךְ אֱמֹר לוֹ Go, say to him, whereas the last word ought to be לֵךְ אֱמֹר לֹא or אֱמֹר instead of לוֹ in order to read "unto him". So it truly reads לֵךְ Go אֱמֹר say לֹא not חָיֹה תִּחְיֶה living thou shalt live i.e. Go, say living thou shalt not live. Seven of Dr. Kennicott's Codices and 13 of those of Rossi's, with the Keri add לוֹ "to him" before the word לֹא Not. By substituting this reading the case would be still clearer.

II Kings 19.7 "I will send a blast upon him". Eng. Vers.

Isaiah 26.19 הִנֵּנִי נֹתֵן בּוֹ רוּחַ Behold I will put a spirit in him "Thy dead men shall live, together with my dead body shall they arise". Eng. Ver. — יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן These four Heb. words are all from which the above sentence is made out.

Heb. Criticism P. 4

P. 4

Isaiah 26-19

They are liable to various translations — The above one is faulty — there are four words interpolated besides some grammatical impropriety. I purpose the following — — —

"My dead shall live, they shall lift up my Carcase"

The words "together with" in the Eng. Ver. are an interpolation — "my dead body" is translated from one word נִבְלָתִי the י is a pronoun suffix my נִבְלָה a noun in regimen from the root נָבַל and may be rendered "carcase" — so "my carcase" the word יְקוּמוּן is an active transitive verb. pl. fut. in Kal. "they shall raise up or erect" i.e "my carcase". not "they shall arise" together with my dead body — in order to read so the Heb verb should not be יְקוּמוּן in Kal, but יִתְקוֹמְמוּן in the Hithpael conjugation. The verb is transitive and declares not that they shall arise themselves arise but that they shall lift up or erect another. The above is a grammatical rendering But after all the word נְבֵלָה is very ambiguous. It may be rendered shame, nakedness, an abomination a villain — a jug — a carcase, and finally a nabla i.e a kind of stringed instrument of musick. The meaning must be determined by the context. Our translators were anxious to establish a literal resurrection and they pressed the translation to favor that doctrine They found the first sentence to read "Thy dead shall live" — and finding נְבֵלָה in connection with מֵת the dead, their prejudices would lead them of course to render נְבֵלָה by "dead body" rather than any of its other significations. Then by doing a little violence to the grammatical construction of the verb יְקוּמוּן as above noticed they could establish their beloved doctrine of the corporeal resurrection. But by an alteration in the punctuation (in which the translators followed their own fancy, there being no corresponding point in the Hebrew) we may with perfect propriety bring the words הָקִיצוּ וְרַנְּנוּ awake, and sing into a close connection with the word נְבֵלָה as the latter is with מֵת The dead; and then we shall find as much propriety in rendering the word נְבֵלָה a musical instrument of musick as "dead body"; so far as the connection

See Ps 57.8 where נֵבֶל is rendered by psaltery

or context determines its meaning — Under this
view we may render the passage thus — Psalter
"They dead shall live; they shall lift up my Nabla (musical
al instrument) they shall awake and Sing! who dwelle
in the dust!" This rendering makes a good sense without
an interpolation. But I would further observe that the
in נבלתי may be prosopic and not a personal pronoun, being
merely added to fill out the measure of a line. This frequently
occurs in the Poetical strains of the Prophets. By this slight
alteration the sense will be still better. Thus, "They dead shall
live; they shall lift up a musical instrument; they shall
awake and sing who dwell in the dust."

Isaiah 26.21 "For Behold the Lord cometh out of his place, to punish
the inhabitants of the earth for their iniquity" Eng. Ver.
The last clause of this sentence stands thus in the Hebrew
לִפְקֹד עֲוֹן יֹשֵׁב־הָאָרֶץ עָלָיו — to visit the iniquity of the
inhabitants of the earth upon them.

" 33. 13 — Hear ye that are far off what I have done; and ye that are near
acknowledge my might — Eng. Ver. Note. There are
four interpolated words in this short verse — In translating
it I desirable to have as few interpolations as possible — I pro
pose the following — שִׁמְעוּ רְחוֹקִים אֲשֶׁר עָשִׂיתִי וְדַעוּ קְרוֹבִים גְּבוּרָתִי
"Hear, ye foreigners, what I have done; and make known ye
natives my power"

" 26. 16 — "He shall dwell in the heights — a fortification of rocks, his
protection; his bread, the Gift, his water, truths" i.e. The
Gift command or word of God should be his bread or food (see Matt.
4. 4) and truths his water or drink.

" " 19 Thou shalt not see a violent people — a people deeper of lips
than hearing (i.e. עַם עִמְקֵי שָׂפָה מִשְּׁמוֹעַ) more disposed to talk
than to hear — a bombasting, over bearing people) of a insolent
ridiculing) tongue (and) without discretion —

" " 24 "And the inhabitants shall not say I am sick: the people
that dwell therein shall be forgiven their iniquity" E.V.
Notwithstanding the last clause of the above passage the translators shew
their hostility to the N. Testament doctrine of ministers of the forgiv-
ing sins (see St. Johns Gospel 20.23) so they have interpolated three words
namely, shall be & their; thus they have entirely perverted the
sense of the original — The Hebrew stands thus —

V.

Heb. P 5

Criticism } העם הישב בה נשוא עון "The people who dwell in her forgive iniquity" - Not they shall be forgiven their iniquity as the translators have rendered it. The prophet makes a simple declaration that the people of Zion should forgive sin & this is in exact harmony with the words of Xt "Whosoever sins ye remit, they are remitted". I would further observe that the verb נשא here rendered forgive strictly signifies to bear, bear up, carry & when applied to sin or עון iniquity may be rendered to bear off or away i.e. riding, clearing or cleansing from sin. The prophet here doubtless refers to the type of these sin bearers, to wit, the "scape Goat" - mentioned Levit. 16-22 "And the Goat shall bear upon him all their iniquities into a land not inhabited" Eng. Ver. Here the same terms are used in the Heb. as above by the Prophet, namely, השעיר The Goat - נשא עון - shall bear - iniquity - i.e. bear it off carry it away "into a land not inhabited" as it follows - not he the Goat, shall forgive iniquity! much less - (as the translators have rendered the verb) same phrase in the text under consideration) The Goat, עון נשא Shall be forgiven his iniquity!! but he shall bear it away - So shall the inhabitants of Zion, bear off, or rid from, sin all who come thither and abide the purifying process of the fire which is in Zion & the furnace which is in Jerusalem.

Isa. 51-1 — "Look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged" Eng. Ver. — Note. The "rock" here spoken of, is, in the next verse explained to be Abraham. The Heb. word צור as a verb signifies "to bind up, enclose"; and as a noun a rock or stone. Qu? Does the not the word in this case signify the animal stone, or testiculus which is "enclosed" in the scrotum? This idea is strengthened by the consideration that, "the hole of the pit" to which they are also directed to look certainly does refer to the womb or matrix of Sarah. — The Heb. word נקבה undoubtedly signifies the female organ or matrix. It is a noun derived from the verb נקב to excavate, perforate, make whole, which as a noun signifies a female because that sex is distinguished by the cavity or matrix peculiar to it. The word נקבה with ה prefixed according to the peculiar construction of the Heb. language, signifies that organ or instrument peculiar to the female, and

by which her sex is distinguished, namely the matrix.
So then, the phrase נקבת בור may be literally rendered
the female cavity or matrix pit. This is refered to
Sarah in verse 2nd. — By the by, since the word
בור a pit is evidently applied to the female matrix,
Is not this the "horrible pit" (בור שאון pit of destruction)
from which David foresaw he should be delivered
by the Messiah Ps. 40-2? (He might well stile it so after
being ensnared in the case of Uriahs wife). — And does
not Solomon refer to the same thing Prov. 23. 27,
where he says, "A whore is a deep ditch, and a strange
woman a narrow pit?

Isa. 53.3 "He was despised and rejected of men." Engl ver
נבזה וחדל אישים He was despised and neglected of
men. Note. The Heb word חדל cannot be constantly
rendered by "rejected" The definition of this word
is thus given by Coccceius. Est negativum actus; sive incepti, sive non: atque etiam
negat esse; non agere, non loqui, non esse. It
denotes a negation of an act, whether begun or not.
it also denies existence, not to act, not to speak, not
to be. It cannot therefore mean to "reject," but
as a transitive verb refering to an object (i.e. אישים men)
simply declares that the subject of the verb (He) was
"neglected", Let alone of them.

" 55-10 "For as the rain cometh down and the snow from
heaven, and returneth not thither, but watereth
the earth" &c Engl. Ver. Note The above comparative pro-
position is not true in a philosophic point of view
The snow and rain that fall do ascend evaporate
and return again to the atmosphere. The fault is
in the translation, the original is
correct. כי אם here rendered "but" more properly
means "except," "without" &c The proper rendering is
thus — For as the rain descends and the snow from
the heavens, and returneth not there, without watering
the earth &c Here it is not asserted that the rain

Heb. Criticism } does not return to the Atmosphere
P. 6 } but that it returns not thence without first watering the earth &c. The next verse compared the word of Jehovah to the rain and shows, as follows "So shall be my word which proceeds from my mouth, it shall not return unto me empty (ON as the same particle as above) without performing that which I please — Here it is not said that the word shall not return at all, but that it shall not return empty or in vain — but shall accomplish its purpose. And in this the comparison holds Good with the rain which does not return to the heavens till it waters the earth &c. So then according to our rendering, the two propositions are not only correct as a comparison, but are true with respect to philosophic facts.

Isa. 57. 3 "But draw near hither ye sons of the sorceress, the seed of the adulterer and the whore." [illegible]

Note. The Heb. word here rendered "Sorceress" is נְאָנָה Onanah fem. of Onan, mas. It is derived from the verb נָאָן which among other significations means, to lie with, how to do with a woman; to ravish her. In short it means, to gratify the concupiscent desire, without regard to the means. The noun נְאוּנָה Ouath fem. signifies the act of coition. — The LXX render it by Ομιλιαν Cohabitation. It must however be remarked that נְאוּנָה Ouath is here in reg. it would be otherwise נְאָנָה Onah The word under consideration namely נְאָנָה Onanah fem. is formed from נָאָן by the reduplication of the נ which shews an intensity or an excess of the action or quality expressed by the root in its simple form. Hence the word נָאָן Onan is given as a proper name to one of old who committed the attrocious act of spilling his seed on the ground — And from this word נָאָן Onan we have the English word Onanism to signify the act of self-pollution, in general Then as the noun נְאָנָה Onah fem. signifies the act of coition in the common way with the woman, may not נְאָנָה Onanah

in this reduplicate form signify the act of sensual indulgence in a more atrocious and criminal manner? to wit Onanism. The probability of this will be higher from the two following considerations ——

First. The word ענן Onan was given as the proper name of the man who committed this very act — a name in Heb expressive the quality of the thing or person named. The peculiar quality of the man Onan flowed from the act of spilling his seed on the ground; therefore the word Onan was expressive of that quality or Characteristic. q.d. "The seed spiller" As he was a male his name would of course be masculine — but the noun expressive of that quality abstractedly would be in the feminine ענה Onanah. the same as the abstract of the common act of coition is ענה Onah fem.

Second. The word under consideration stands in connection with מנאף menaph an adulterer & זונה Zonah a Whore What natural connection is there between a pretended sorceress or female foreteller of events (for that is what they mean by "Sorceress") and the adulterer & Whore? None. Why then is the former associated with the latter? Is it not more probable that the word refers to something of the same quality with the characters it is associated with? Let us exchange the word "Sorceress" for that of Onanism and attach the Idea of "Self-pollution" to the latter term, and see how it will read. —— But approach hither Ye sons of Onanism, seed of the adulterer and the whore — It may be objected by those who are unacquainted with the Hebrew language — that the phrase "sons of Onanism" cannot be correct, because the act of Onanism cannot possibly produce sons. The phrase is an Hebraism and does not signify the offspring of onanism but the practisers of it. as the "sons of Belial" are not the offspring of a being by that name, but the practisers of wickedness & the sons of foreknowledge are those who practise wisdom ——

Isa 58-1 "Cry aloud spare not; lift up thy voice like a trumpet and shew my people their transgression and my people their sins" Eng Ver.

V.

Heb. Cont. } Cry in the throat, cease not, raise thy voice like
P. 7. a trumpet - declare to my people their transgression
and to the house of Jacob their sins.
Isa. 58-5 "Is it such a fast that I have chosen? a day for a man
to afflict his soul?" - Eng. Ver. Shall the fast which I shall
approbate choose be like this? a day for a man to afflict his body?
Note the Word נפש here rendered soul (and frequently so rendered) rather means body - animal frame or person -
Parkhurst after giving us the various senses which he thinks
may be attributed to this word makes the following candid
observations "As a N. נפש hath been supposed to signify
the spiritual part of man, or what we commonly call
his soul: I must for myself confess, that I can find no
passage, where it hath undoubtedly this meaning." On
" " 6 "Is not this the fast that I have chosen? to loose the
3 E bands of wickedness" &c Eng. Ver. Is not this the fast
which I shall approbate? to open the accumulations of
injustice - i.e. as it follows to i.e. to deal their bread to the
needy - namely food & raiment which they extorted by in-
justice and oppression from the earnings of the poor -
Parkhurst ingeniously supposes the word חרצבות (rendered
bands in the Eng. Ver.) signifies the details, complications
of a contract i.e. the usurious contracts of the oppressor
This seems a very good sense - but I would suggest the
following observations - חרצב is a compound word from
חרץ a lump, and צבה to swell - litterly a swelling or increas-
ing heap. The word is in the pl. and I know of no term which
will so well express the above compound idea in the pl. as
the word accumulations. The word רשע injustice follows
and the phrase חרצבות רשע literally means
"accumulations of injustice", and doubtless refers
to the gains obtained by oppression or extortion, which
they were required to "open" or distribute to those
from whom they had been extorted. By this rendering
the requisition is carried much further - They were not
only to give up the "unjust contracts" but to restore
"the accumulations of their injustice"

Isa. 59- 3rd "Your lips have spoken lies" Eng. Ver. Note the word דברה is singular, therefore cannot be properly rendered "lies" Your lips have spoken falsehood —

" " 4th "and speak lies" Eng. Vers - NIV Singular - not "lies" and speak falsehood or a lie

" " 5th "They hatch cockatrice eggs" Eng Ver. The cockatrice is a serpent supposed to arise from a Cocks egg!! It never existed as an animal, but is as fabulous as the Centaur or mermaid. The Heb word צפע signifies the Basilisk So Aquila renders it βασιλισκους - and so the Vulgate

" " 14th "And judgement is turned away backward, and justice standeth afar off" Eng ver. - And judgement is turned back, and thou O justice standest afar off - Note. the verb עמדת is in the second person, "thou standest"; consequently the noun משפט "justice" is here personified and addressed in the second person, which adds much to the beauty and sublimity of the passage —

" " 61- 3rd "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise, for the spirit of heaviness" E. V. — To appoint to the mourners of Zion, to give to them beauty instead (פאר תחת) of ashes, the oil of joy instead of mourning, a garment of praise, instead of depression of spirit ——— —

" " " 7th "For your shame you shall have double, and for confusion they shall rejoice in their Portion" E. V. — Note. There are three words interpolated in this short sentence "" and no sense after all — The original is plain "Who can tell what is meant by "For your shame you shall have double"! Or who can interpret — "and for confusion they [somebody else] shall rejoice in their portion?! — Instead of twofold shame & confusion, they shall rejoice in their portion

" " " 11th "For as the earth bringeth forth her bud, and as the garden causeth the things that are in it to spring forth" E. V. — "For as the earth produceth vegetation, and as the garden causeth her seeds to germinate" ———

Heb. Criticism — Isa. 63. 9th In all their affliction he
P. 8. was afflicted. Eng. Ver. Note. לא not is left
out, and the verb צר is put in the passive voice "was af-
flicted" whereas it ought to active — The sentence reads
thus — In all their affliction he afflicted not.
Isa 63. 15. — "are they restrained?" Eng. Ver. התאפקת is a
verb in Hitta - 2d pers. sing. pret. Thou hast restrained thyself
" " 19 "We are thine; thou never bearest rule over them; they
are not called by thy name" Eng. Ver. —
Note. In the first clause the word מעולם (from of old, anciently
always) is left out — היינו rendered "we are" is in the prete.
tense, we were — It should be rendered thus
"We were always thine, thou ruledst not over them
nor were they called by thy name"
" 64-4 "For since the beginning of the world men have not
heard nor perceived by the ear — Eng. V. —
מעולם לא שמעו האזינו From these five Heb. words
all the above text is made out — For men have never heard
nor listened. —
" " 9 — "and hast consumed us because of our iniquities" E. V.
And hast consumed us (ביד) by the hand of our iniquities.
" " 9 — "be not wroth very sore" E. V. עד מאד unto madness
or excess — beest not angry unto excess.
" " 12 — "and afflict us very sore" E. V. This "very sore" is
a most barbarous expression — "Will thou afflict us
excessively?
65-11 — "that prepare a table for that troop, and that furnish
a drink offering unto that number" That prepare a
table for a troop, and furnish a drink offering for a selection
(or select number) — so it follows in verse 12 ואעניכם (same Heb
word) I will select or appoint you for the sword
" " 15 "And ye shall leave your name for a curse unto my
chosen — for the Lord God shall slay thee & call his servants
by another name" E. V. — Shall then indeed, the Apostates succeed
in giving their name as a Curse upon Gods Chosen! There
is something wrong here. The verb נחה here rendered to leave
signifies to cast, settle (after motion) Exod. 17. 11. ינח ידו
and when he let his hand cease & let it down — The verb
here refers to "their name" (another word for Fame) which is

kept up by being frequently agitated or mentioned & so kept in motion — For a name to settle, go to rest is for it to sink out of notice, fall into oblivion, be extinct. Again, the word here render "a curse", never bears that signification — In General it means "sufficiency, satisfaction, security" (See Parkhurst Lexicon on שבע) It is indeed sometimes rendered by "an oath" but in this the ideal meaning of the root is preserved — for it refers to the sufficency of security or satisfactory evidence which is rendered by an oath — or attestation — So then the sentence reads thus — And you shall sink your reputation for the satisfaction (or sufficient security) of my Chosen that the Lord Jehovah (יהוה אדני) shall cause thee to be slain and call his servants by another name. — —

Isa. 65. 17 "For behold I create new heavens and a new earth &c. For behold me (ראה בורא part. pres.) Creating new heavens &

" " 18 "But be you glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing and her people a joy" E. V.

"But (ואולם) be ye cheerful, and שוש dance (רקד) again and again) continually (for) what I (am) creating: for behold me creating Jerusalem a dancing and her people a cheerfulness — Note the v. 22 which I have rendered dance is thus defined by Parkhurst — "To exult by or jump up and down, turn this way and that for joy" This is almost as good a description of our dance &c. could be given in so few words the same author adds — "It is a word of gesture, and denotes the outward expressions of joy by the motions of the body." I will add that dancing is the most rational as well as the most universal method of the outward expressions of joy by the motions of the body" and is thus doubtless what the prophet meant

" " 19 — when I will dance (ושׂשתי) in Jerusalem and be cheerful (ושׂשתי) in my people. —

Heb. Crit. } Isaiah - 65. 24 "And it shall come to pass
P. 9 before they call I will answer" E. V. - And it shall
be when they call I will answer - Note the word
here rendered "before" is פטרם - see what I have
said on this word P. 1 - 1 Sam. 3.3 -

Isa. 66. 5 - "Your brethren that hated you, that cast you
out for my name's sake, said, let the Lord be
glorified: but he shall appear." &c - E. V -
Say ye to your brethren, who hated you, who cast you
out for my name's sake, let Jehovah be honored: and
he shall appear to your joy and they shall be ashamed

" " 7 "Before she travailed she brought forth; before her
pain came she was delivered of a man child." E. V.
Our translators seem loved to deal in the marvelous
Before she travailed she brought forth! and so on
travailed afterwards - for the idea is fairly conveyed
that she travailed - the order was only reversed - she bro.
shit fourth first & then travailed!! Qui bono? -
In both members of this verse the word rendered "before"
is פטרם which literally means "in the time that" when &c
(See above, & what I have said on this word, on 1 Sam 3.3)
In the passage under consideration there is nothing
marvelous - It simply reads - When she traveled
she brought forth & when her pain came upon her
she was delivered of a male. This perfectly agrees
with the latter clause of the next verse as ren-
dered by our translators viz. - "for as soon as Zion
travailed she brought forth her children" - but this does
not agree with the assertion that "before she travailed she
brought forth - therefore the received version cannot
be correct if the original be considered with itself

Jer. 1. 5 - "Before I formed thee in the belly I knew thee, and before
thou camest forth out of the womb" &c E. V -
פטרם When I formed &c - and when thou camest forth
out of the womb &c - Jer.

" " 6 "Then said I, Ah Lord God, behold I cannot speak" &c. V.
Then said I Ah Lord Jehovah, behold I know not the word

Jer. 1-17 — "be not dismayed at their faces" E.V.
— חתת Crouch not from their presence

" 2-23-4 — "See thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; 24 A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who shall turn her away? all they that seek her will not weary themselves; in her month they shall find her" E.V.

"See thy way in the valley, consider what thou has done, a swift dromedary crossing her ways — a heifer dromedary in the defiant of the wilderness, in the desire of her wantonness, snuffing up the wind of her Lust — in her libidinous freak, who can turn her away —? all that seek her, will not wearry themselves, in her month they shall find her. Note. The Children of Israel are here, on account of there libidinousness & whoredoms compared to a female dromedary, in the heat of her lust seeking the male; "crossing or winding her ways & snuffing up the wind of her lust — There is some difficulty in rendering the passage — but nothing insurmountable — Our English version is quite deficient — as well as incorrect — at the beginning of v. 24 they have changed the dromedary for a wild ass. The Hebrew word פרה means a heifer and doubtless refers to the dromedary — The Heb. word for a wild ass is ערוד & not פרה — I have rendered תאותה (masc) "her wantonness" because I found that the Keri & many of the Codices of Dr. Kennicott as well as of Rosius read תאותה (fem.) — The word תאותה "her occasion" "is used" says Parkhurst) as a decent word for the libidinous instinct or impetus of the female dromedary" (see. in אנה) so I have rendered it by "libidinous freak" —

Jer. 7-3 — "amend your ways and your doings and I will cause you to dwell in this place" — Note. היטיבו make good not "amend" — a very slight & indefinite alteration might be considered an amendment — but the Heb word is

Hel. Grit. } P. 10 } indefinite & possitive. The word הֵיטִיבוּ is a verb in Hiph. 2d pers pl. - which conjugation signifies to cause the action to be, or be performed, which is expressed by the root. This verb (טוב) in Kal or in its radical form signifies "to be Good" and of course in Hiphil signifies to cause to be good, i.e. make good - So then the Heb. does not read indefinitely "amend your ways" but possitively "make good your ways" In the latter clause I think the translators misstranslated the sense of the original still more - by rendering the word אַשְׁכִּנָה "I will cause - to dwell" as if it were in the Hiphil Conjugation when the sign of that conjugation is wanting. It ought to be אַשְׁכִּין not אַשְׁכִּנָה to read as they have translated it - As it is, it is a verb of the first person fut. in Kal - "I will dwell" - the pronoun אִתְּכֶם "with you" can be correctly rendered So the whole passage reads thus - "Make Good your ways and your works and I will tabernacle with you in this place" - Not "I will cause you to dwell &c -

Jer 7 - 5 "For if ye thoroughly amend your ways" E. V.
For if ye הֵיטִיב thoroughly make good your ways

" 7 - 7 - "I will cause you to dwell" E. V.
וְשִׁכַּנְתִּי אֶתְכֶם Then I will tabernacle with you &c

" 8 6 - "I harkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? E. V.
I listened and I heard, no man spoke thus, saying, What have I done? no man repented of his wickedness,

" 17 "For I will send serpents, cocatrices, among you. E. V.
For I will send basilisk serpents among you - The word צִפְעֹנִים is here an adjective noun and expresses the kind of serpents that should be sent, namely basilisk serpents or serpent of the basilisk kind - Not certain "cocatrices"! an animal which never existed.

" 19 They have provoked me to anger הֵמָּה כְּעָסוּנִי They have insulted me.
"Astonishment hath taken hold on me" E. V.
Astonishment hath seized me

Jerem. 10-23 "O Lord I know that the way of man is
not in himself; it is not in man that walketh
to direct his steps" E. V.
O Jehovah, I know (it is) not for a man (to have) his
own way (לאדם דרכו) nor (לא־איש) for a man, walking to
direct his own steps - Direct (כונן) discipline or restrain thou me

Jer. 11-13 "According to the number of the streets of
Jerusalem have ye set up altars to that shameful
thing, even altars to burn incense to Baal" E.
— And according to the number of the streets of
Jerusalem, ye have set up altars. O shame! altars
to burn incense to Baal! —

Ez. 13 26. "Therefore I will discover thy skirts upon thy
face" — E. V. (ועל־כן גם־אני) Therefore also I will turn up thy skirts
over thy face, and thy vileness shall appear.

" 27 — wilt thou not be made clean? When shall
it once be? E. V. — wilt thou not be cleansed (אחרי
מתי עוד) until after death?

" 16.7 "Neither shall men tear themselves for them in
mourning" E. V. Neither shall they break (bread)
for them in mourning, to comfort them for the dead;
neither shall they give them the cup of consola-
tion for their father or for their mother. Note
the Heb. word פרס rendered in the English version
shall tear themselves, never has the sense of "tearing"
but signifies "to break as bread" the Eng. margin reads
"to deal out" and supplies "bread". This supplement is
doubtless correct - as "giving the cup of consolation"
follows. —

17 5 — Cursed is the man that trusteth in man
Ez and maketh flesh his arm, and whose heart departeth
from Jehovah the Lord. E. V.
Cursed (is) the man (הגבר the mighty) who trusteth in Adam (אדם)
and maketh the flesh his support, for he departeth from Jehov

Heb. Crit. } Jer. 17. 9 - The heart is deceitful above all things
11 P. } and desperately wicked & E.V. Note. There are four Heb
words which are indiscriminately translated man.
They are אָדָם Adam, אֱנוֹשׁ Enos, גֶּבֶר Gaber, & אִישׁ Enos
these are of very different significations - אָדָם signifies
an image, representation or representative - This was the
name first given to man as the Image or repre-
sentative of God - When man revolted from the govern-
ment of God, and threw himself under the dominion of the
wicked one - he was transformed into the image
of "his father the Devil." - and instead of representing God
was now a representative of the devil - Evil personified.
So then the name Adam (אָדָם) as simply signifying an
image or representative was still applicable to him, and
so was still continued - But as the sinful character
of man became more & more notorious - this name
(אָדָם) came to signify, a carnal sensual degenerate
being. אִישׁ is formed from יש Is which denotes existence
subsistence, substance reality. Therefore this name
refers to man as an immortal being - a being possessed
of real substantial existence - a being that Is & Is
and forever will Be. Consequently is most applicable
to him as a saved, regenerated being in opposition to
אָדָם Adam the degenerate - - - - - - - -
אֱנוֹשׁ - Signifies weak infirm, diseased sick, and
applies to man as liable to these both physically &
morrally - Opposed to this is גֶּבֶר Gabor, strong
vigorous &c - which no doubt alludes to man as
restored to soundness health strength & vigor, by the
regenerating process - The word in the above
text rendered "desperately wicked" is אֱנוֹשׁ Enos. The
word signifies weak not wicked much less "desperately
wicked" But Dr? The word מְאֹד is unaccounted for
Might not the text be rendered thus - The heart is

deceitful above all — man (is) the same (אנוש הוא) who can know him? —

From the above view of the words rendered man light will be cast on many scriptures if the Heb. words so rendered were designated - Instance verse 5th of this Chap.t above quoted - Cursed be the man (גבר Gabor) that trusteth in man (אדם Adam) i.e Cursed is the man who has entered into the regeneration Gospel, & after verse terms to or confides in Adam the generator or degenerate and so makes the flesh his support and whereby his heart departeth from Jehovah — be so v.7 Blessed is the man (גבר Gabor i.e. the restored healed invigorate strong man) who trusteth in Jehovah be so — v 14, The prophet prays "Heal me O Jehovah and I shall be healed" i.e make me גבר Gabor strong healthy for I am now אנוש Enos weakly & infirm —

Jer. 17-16 - "neither have I desired the woeful day" E. V —
Neither have I desired the day of (אנוש Enos) sickness, infirmity

" 18-4 - "So he made it again another vessel, as seemed good to the potter to make it" E. V. - So he wrought another vessel such as it was fit for making in the eyes of the potter. —

" 23-28 "The prophet that hath a dream let him tell a dream and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat saith the Lord?" E V.

The last clause of this verse makes very poor sense with the context - The whole verse should be thus rendered - The Prophet that hath a dream let him tell a dream, but he that hath my word let him speak my word truly. Why (is) the straw with the wheat saith Jehovah? — Why this mixture of your dreams with my word? —

Jer. 30.11 - "But I will correct thee in measure" E. V
Surely I will correct thee (with judgment) in justice

" " 12 "For thus saith the Lord, thy bruise is incurable, and thy wound grievous" E. V

2

Heb Con't } For thus saith Jehovah, thy bruise is woeful,
12 § and thy wound grievious. Note. The word אנוש rendered in the rec'd version "incurable" has not that signification. as a verb it means to be weak, sick, infirm &c and as a noun weak, sick, ill, woeful &c. But the translators have rendered it "incurable" & "grievious". Besides contradicting v. 17th where it is said "I will restore health unto thee & heal thee" How can he be restored to health and healed whose bruise is "incurable"?

Isa. 30-15 --- "Thy sorrow is incurable" E.V.
— Thy sorrow is (אנוש) woeful" or an infirmity

Ezek. 12-24 לֹא יִהְיֶה עוֹד כָּל-חָזוֹן שָׁוְא } i.e. Never shall be any vain vision
in vain vision any ever be shall not
" " 25 — לֹא תִמָּשֵׁךְ עוֹד כִּי בְיָמֵיכֶם בֵּית הַמְרִי — } i.e. Never shall be prolonged
Rebels of house O your days in for : ever prolonged be shall not
לֹא — עוֹד Not ever - i.e. Never shall be prolonged &c
" 13-23 — וְקֶסֶם לֹא-תְקַסְּמֶנָה עוֹד — } i.e. Never shall divine a divination
ever divination shall not divine

Ez. h 14. 9th And if the prophet be deceived when he hath
spoken a thing, I the Lord have deceived that prophet &c
Eng. V. Note. The Heb. verb פתה is here rendered, "to deceive"
It never had that meaning - It signifies to entice, persuadeth
to either good, or evil - Besides, the ה prefixed to נביא a prophet
as a sign of interrogation has been overlooked - The passage
should read thus. And when a prophet shall have been enticed,
and hath spoken a word, have I Jehovah enticed that prophet?
— (Nay) therefore I will stretch out my hand upon him &c
The passage is elliptical and (Nay) may be supplied —
The German translation of the above text reads thus —
Wo aber ein betrogener Prophet etwas redet, den will Ich,
der Herr, wiederum lassen betrogen werden, und will meine
Hand über ihn ausstrecken und ihn aus meinem Volk
Israel rotten. But when a false prophet speaketh some-
what, then will I the Lord let him be deceived in his turn,
and I will stretch out my hand over him and root him out
from my people Israel — See p. 15 Note on Ezek 20-30
See also II Chron. 18 C. 19, 20th 21, where פתה is 8 times rendered by "entice"

Gen. 49-10 לא יסור שבט מיהודה ומחקק מבין רגליו עד כי יבא שילה ולו יקהת עמים

The rod shall never depart from Judah, nor a staff from between his feet. But Shiloh will come, and to him the people will gather.

Note. What ever the word Sceptre may mean, or what ever the thing called Sceptre may represent, certain it is, that the Heb. word שבט Sebat simply signifies a rod. This Rod in the time of Jacob did not signify or represent a ruling authority; but simply a tribal, distinction. Each of the Sons of Jacob had his rod of distinction, which probably had some distinguishing device cut or carved upon it. For instance, on that of Judah a Lion; of Zebulon a Ship; of Issachar an Ass; of Dan a Serpent &c. on according to the things with which Jacob compared them in his valedictory address. These שבטים Sebatim or Rods of distinction, were continued down in the respective divisions of Jacobs family to which they belonged; by which those divisions themselves, came at length to be called, by a metonomy, שבטים Sebatim i.e. Rods: which word in our version is most commonly rendered by tribes; "As the twelve [שבטים Sebatim] tribes" i.e. Rods — The tribe of Judah — The tribe [שבט Sebat] of Levi &c. i.e. The Judah rod — The Levi Rod &c.

tribal-
as Nominativ

The word מטה Matah, a word of very similar import, is also frequently rendered tribe. From these considerations, it appears evident that the word Sebat [שבט] does not imply what is signified by our word Sceptre. namely, Judicial power or political power; but simply tribal distinction.

According to the interpretation here proposed, the prophecy of Jacob has been fulfilled with an astonishing degree of exactness. Let the words be thus rendered. "The ensigns of tribal distinction will never depart from Judah, nor the staff of Judicial authority from between his feet. But Shiloh [the Peacemaker] will come and to him the people will gather." Ever since the Babylonish captivity, the tribal distinctions have all been lost except that of Judah. That, and that only, was, and still is retained unto this day. The decendants of Jacob, were indiscriminately, called יהודים Jews from יהודה Judah, by the Chaldeans; and so they are distinguished and called to this day. Is it not surprising, that even the national name Israel or Israelites should be entirely merged and lost in that of יהודים Jews; while the latter tribal distinction, is the only distinguishing epithet, by which the decendants of Jacob are universally known.

The word מחקק Mahekek, does not seem to mean in this passage, either a "lawgiver" or "expounder of the Law" but the staff

2

Heb Lexit. 13 } or ensign of Judicial authority, which the judge placed between his knees or feet when he sat in judgment. —
The word עד adv, ever, which follows רגליו his feet, in the Heb text should, in our idiom, be placed after לא Le, not. Thus לא-עד, litterly, not ever, i.e. never. So לא-עד-סור לא Not shall depart ever, i.e. never shall depart. The form of expression is as illimitable, with regard to the time of its continuance as most of the promises &c which are applied to the Jewish institution. The word, however does not signify an infinite but an indefinite duration of time. It is sometimes rendered by the word season "rest yet for a little season" i.e for an indefinite or unknown space of time. For the transposition here proposed, numberless parallel instances might be produced. —
The translators seem to have translated the two words עד-לא by one one English adverb namely "until". There may be some passages where such a rendering would make a correct sense, but none, that I have noticed, where such a rendering is necessary to a correct ~~meaning~~ sense: but there are passages in which such a rendering would make nonsence, while the rendering which we have adopted in the passage under consideration will make a good sense, and has been adopted by our translators. I will here refer to one instance. Ezek. 13. 2 "Therefore ye shall see no more vanity nor divine divinations: for I will deliver my people out of your hand" &c In the Heb. Syntax of this passage the relative words occupy exactly a parallel position with those in the text under consideration i.e לא-עד כי — yet in the latter case they are separated from עד by a colon, and placed לא after כי, rendering כי for as I have done. This was necessary to make good sense. —
This not ever, or never, is in the text applied to both the Sebat and the Mahekek — the tribeal distinction and Judicial authority: that neither of them shall ever depart. The time is not limited to the coming of Shiloh — But as it is an indefinite or unexpressed space of time or season; it seems to be limited by the disjunctive conjunction ו But, to the ultimate result of Shilohes coming. —
"But Shiloh will come and to him the people will gather
q. d. The Judah alone shall retain the tribeall distinctions, and of consequence the Judicial authority for an indefinite season after they shall have been lost from all the rest of the tribes; yet the Redeemer will come

and the people will gather to him; and as fast as they shall gather to him, that tribual distinction & judicial power shall be laid aside with respect to those who thus gather to Shiloh. For as this gathering to Shiloh will necessarily be a progressive work, there can be no definite period fixed for its accomplishment: only this much can be said while ever there are a rod & a staff they shall pertain to Judah —

tribal — Worcester

We have shewn that the tribual distinction has never as yet departed from Judah or the Jews, and it now remains to notice whether the sign of judicial authority exists among them. I am of opinion that sufficient judicial power, has ever remained among them to answer the fulfilment of the prophecy. They have allways had synagogues and sydagogue worship; and have exercised the power of judging condemning and casting out of their synagogues or community, when occasion offers. They have ever exercised the rite of circumcision, kept the passover, and strictly observed the seventh day. In a word they have kept so much of their law or judicial Power as to preserve themselves a distinct and seperate people. The very fact of their being a distinct people from all others, is positive proof that they govern themselves by their own laws; and therefore do retain their judicial authority. For what is it that forms distinctions between the different bodies or communities of men? Is it not the simple circumstance of their governing themselves by different laws?

The word שִׁלֹה or שִׁילֹה Shiloh, as a verb, signifies "to be or make quiet, easy, secure; and as a noun, Peace, quietness &c. Also, a Giver of Peace, a Peacemaker." The three Chaldee Targums, explain it as a title of the Messiah. That of Onkelos, by מְשִׁיחָא the Messiah; and those of Jerusalem & Jonathan Ben Uziel, by מְשִׁיחָא מַלְכָּא the King Messiah. It is probable that the Shiloh (Peacemaker) is the same as שַׂר שָׁלוֹם Ser. Shallum, Prince of Peace mentioned by Isa. ix. 6th.

I have noticed the German translation of the testimony. I consider the rendering the word שִׁלֹה Shiloh, by Held a hero or Champion, very unfortunate as well as altogether erroneous. Such a sense cannot possibly be deduced from the radical meaning of the word which never varies from the exposition given above, to wit, Peaceable.

Q. Shall the Lawful judiciary system of Moses be restored in relation to the tribes of Israel, can be shown from the Law and nature of things? But if it is dismissed by the withdrawal of Shiloh, it is impossible, in that case, to find a tribunal or a judge.

Heb Crit. 14] Peacemaker &c. It has been shewn above that the Jewish expositors rendered it in their Chaldee Targums, as synonimous with שילוח Messiah. These Targums were written after the Babylonish Captivity. The Jews at that time certainly understood their own language. Messiah had then been styled שר שלום Ser Shallum, The Prince of Peace, by Isaiah —. All which goes to prove that, down to that time, the word Shiloh had not varied from its original and radical signification — That it was synonimous with Messiah — and Messiah was the Ser Shallum, Prince of Peace. Consequently Shiloh must signify a Peacemaker, and cannot with any propriety, be construed to mean a Hero or Champion, according to the Literal acceptation of those terms. For instance, Napoleon Bonaparte, was undoubtedly a Hero. But, was he Peaceable, a Peacemaker, or Prince of Peace? The same may be said of Charles XII King of Sweden, of Mahomet or Alexander the Great — all of whom were undoubtedly Heroes, great Heroes. But to call them Shilohs — Peacemakers would be as gross an abuse of language, as the appellation of "Holy Alliance" assumed by a confederation of European despots, or "The Holy Apostolical Inquisition", applied to the most infernal institution of human torture. —

With due respect to the opinion of E. Eleazer, that "Shiloh is a noun feminine", I must dissent. It is true, that the word ends with ה, which, when servile, is the sign of the fem.; but when radical it is not. The ה is undoubtedly radical in this word. And as a proof that the word is masc. we must observe that it is followed by a masc. pron. לו to him, (not לה to her). The name of Leahs fourth son is of similar construction, ending in ה — יהודה Jehudah. "She called וַתִּקְרָא his name יְהוּדָה Jehudah". In order to constitute the word שִׁלֹה a noun fem. we must insert ו or י after the second radical thus שִׁלוֹה Shiloh. The word occurs in this form Ps. 122. 7 & Isa. 8. 6 — We also find it in regimen שִׁלֵה. Shiloh In all these cases the י is substituted for the ה Rad. and then the ה final, become servile & are signs of the fem. —

I hardly know what passage E. Eleazer refers to concerning the "Lion of the tribe of Judah"; unless it is the verse above the one under consideration; "Judah is a lions whelp &c." If he alludes to this passage (this I cannot see its bearing on the subject in question)

I fully concur with him that the word אריה means lioness
It is true that the ה in the root אריה is radical, but it is
mutable & amisable. The י in the noun אריה is evidently
substituted for the ה radical; consequently the ה postfixed
to אר is servile, and therefore the sign of the fem. So
we have the word אר masc. sing., without the ה; and ארים
masc. pl. Also אריה fem. sing. & אריות fem. pl. Every Hebra-
ician must know at once that in the formation of these
plurals ארים masc. & אריות fem. that the י is substituted for
the ה radical; and therefore that ה in אריה is servile, &
the sign of the fem. Moreover it would be an anomaly in lan-
guage to say the "whelps of a he lion". We might as well
say "the ~~colt~~ foal of a stud horse"! For the word גור
Gur, means a pup, cub, or whelp, yet with the dam. So that
the passage should doubtless read "Judah is the whelp of
a lioness". But it should be observed that it is the גור
whelp masc, and not the אריה fem. lioness, to which
Judah is here compared. The remainder of the verse reads
thus in our version.- "from the prey my son thou art gone up:
he stooped down, he couched as a lion, and as an old lion: who
shall rouse him up? It will be observed that the word
lion occurs twice more in this verse, the first of
which it is simply אריה lioness, as above; but in the secon
place where it is rendered "old lion" the Heb. word is differen
i.e. לביא which strictly means "a suckling lioness" (as we have
in english a distinct name for a cow that gives milk in winter
namely a stripper). By this rendering the climax will be better
preserved; for the לביא suckling lioness is more bold & formidable
than either simply the אר or אריה lion or lioness. This is
attested by both Buffon & Bochart, the latter of whom
has inserted the testimonies of several ancient writers
in proof. The whole verse correctly translated will
read thus; "Judah is the whelp of a lioness: from the
prey my son thou art ascended: he stooped, he couched as
a lioness, yea as a suckling lioness; Who shall arouse him?"
See Ezek. 19. 2. where לביא is rendered lioness, of which it is said
she nourisheth, that is suckles her גורים Gurim, whelps &
It may be asked by way of objection why Judah or the
גור Gur, whelp masc. is compared to the lioness (fem.) and
not rather to the lion masc. To which I would answer
that it seems to be the bold and formidable nature of
these animals to which the comparison alludes, which
has been shewn to excell in the lioness, especially
the suckling lioness. There is also a peculiar

Heb. Crit. P. 15

appropriateness in the comparison when we consider that Judah is compared to the גור whelp yet with his mother which doubtless takes his first lessons, by imitation from the female his dam and not from the male. Thus it is rightly said "he stooped, he couched as a lioness" &c. This expression brings the little imitative whelp right up before us, lurking and couching to leap upon his prey. We have a passage in Ezekiel, remarkably to our purpose here. Chap. 19. v. 3 "And she brought up one of her (גוריה Gori) whelps it became a young lion (כפיר a coucher) and it learned to catch the prey" that is learned from its mother.

Ezek 16. 17 — — "and mayest to thyself images of men" E. V.
- And mayest to thy self צלמי זכר representations of a male
i.e. the implements or organs of a male — As Gildas &c, as it follows
וזנית בהם and whored it with them. It must be observed that
this language is addressed to a female.

" " 27 — "and delivered thee unto the will of them that hate thee" E. V.
and delivered the unto the נפש בנפש appetite, passion — Or
Note the word נפש here rendered will in E. V. is very
frequently rendered soul. which Parkhurst says it never signifies

" " 31 — in that thou scornest here E. V.
in that thou scornest מאנתך a gift

" " 47 — "Thou wast corrupted more than they" &c E. V.
Thou wast השחתת degraded more than they

" 20. 30 Are ye polluted after the manner of your fathers? E. V.
In the Heb text the first word is stands thus הבדרך Note. The
ה here prefixed to a noun is the sign of interrogation. I notice
this to support my criticism on Ezek. 14. 9. p. 12

" 27 16. Syria was thy merchant by reason of the multitude of the wares
of thy making - E. V. — Syria was thy mart for the multitude
of thy manufactures (manufactories)

" " 18 Damascus was thy merchant in the multitude of the
wares of thy making E. V. Damascus was thy mart in
the multitude of thy manufactures

" " 19 Dan also and Javan going to and fro, occupied in thy fairs:
bright iron &c E. V. Dan also & Javan (ויון) trading, presented
in thy fairs, wrought iron &c ברזל עשות —

" " These were thy merchants in all sorts of things, in blue clothes &c E. V.
These were thy merchandize merchants, in blue clothes &c

" 31 - 16th "I made the nations to shake at the sound of his fall, when
I cast him down to hell" &c E. V. — 17 They also went down
into hell with him, unto them that be slain with the sword &c
E. V. — Note The Heb. word שאול rendered Hell in both the above
passages, has no relation to the modern word hell. The same

word is rendered "grave" in the 15th verse of this same chapter, and the same rendering would make equally as good, (not to say a better) sense in the two following verses as it does in the 15th. שְׁאוֹל as a verb signifies to ask, enquire after &c & as a noun a concealed or unknown state - a state to be enquired after &c - The Idea of fire or punishement of any sort had no relation to this term; Therefore the word hell cannot be a correct translation of the word שְׁאוֹל. It is frequently rendered "grave", but this does not seem to be the correct sense of the word. There is another Hebrew word that signifies grave, to wit קֶבֶר Kebber. The word שְׁאוֹל Sheal designated the unknown or doubtful state of future existance. In the Jewish dispensation, while as yet "life and immortality" had not been "brought to light by the Gospel", and the final state or destiny of all souls was undetermined; the Jews in their expressive and correct language spake of the state of the dead, as an unknown undetermined concealed or unrevealed state and that is the only just idea we can fix to the word שְׁאוֹל Sheal.

Ezek. 32-21 "The strong among the mighty" E.V. גִּבּוֹרִים מִתּוֹךְ אֵלִי- Eli- Geborim. This phrase is substantially the same as occurs Isa. 9.6 גִּבּוֹר אֵל Al-Gebor which is there rendered "The Mighty God".

Hosea 13-14 - "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues, O grave I will be thy destruction". & E. V. note. The word שְׁאוֹל Sheal occurs twice in this text, and is both times rendered "Grave". If our good orthodox divines had rendered the word here, by "hell" as they frequently do, it would have been difficult to have defended themselves against the heresy of universalism - Namely, "I will ransom them from the power of hell - - O hell I will be thy destruction.

Amos. 3.6 - - - "Shall there be evil in the city, and the Lord hath not done it" E.V. "Shall there be evil in a city and Jehovah not work it" Note It will be seen even in the common version that there is no authority for the pron. it - So it follows in the next verse - "But Jehovah will not perform a thing except he reveal it to his servants the prophets". Thus I think fairly explains the "work" of Jehovah - not the "doing the evil", but commissioning his prophets to testify against it and to pronounce his judgements - - To "work", to commit and restrain the evil -

Heb. (Crit.) 16} Amos. 9. 2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down. E. V. Note The word שאול Sheol is here rendered hell, but certainly cannot have the signification modernly given to the latter term. Hell is the location of the damned, where they are literally tormented with fire & brimstone. But can any one literally "dig" into that place? surely not. They may dig into the earth which is the most common and obvious Sheol or receptacle of the dead or they may plunge themselves into deep inquiries about a future & unrevealed state; and from those caves or those recesses God may bring them forth. But who can literally dig into hell? By the by, the word שמים (H.C.) here rendered "heaven" is subject to the same observations. How could they "climb up to Heaven"? They might ascend up to the aerial heavens or atmosphere, by means of their lofty and strong towers. or they might exalt themselves in their own proud & vain imaginations; yet in either case the hand of God could reach them & prostrate them. There is an evident antithesis in the words שמים & שאול in this text by which they serve to explain each other. They may be understood literally or figuratively. If taken literally the meaning may be thus "If they dig into (the earth) for concealment (שאול, hidden or concealed) my hand shall take them from thence; if they ascend into the atmosphere (by their lofty towers) from thence I will prostrate them." If taken figuratively, thus:. Though they dig into the profundity of concealment (to hide their actions & motives) yet I will bring out & expose them; though they exalt themselves openly (and in defiance) I will humble them.

Obediah — 12th v. ——; neither shouldst thou have spoken proudly in the day of distress". E. V. Note. The phrase ואל תגדל פיך is here rendered, "neither shouldst thou have spoken proudly". It reads literally "and thou shouldst not have enlarged thy mouth". The translators mistook the sense. "To enlarge the mouth" does not signify "to speak proudly" but to laugh, deride, or ridicule. I think the Heb. phrase is parallel to the one in Isa. 57 — 4, על-מי תרחיבו פה Against whom make ye a wide mouth. The phrase רחיב פה "widen the mouth", here evidently signifies to deride or laugh at. This may be seen by the context. "Against whom do ye sport yourselves; at whom do ye widen the mouth?" i.e evidently, whom do you deride or laugh at. So in the text under consideration — "thou shouldst not have rejoiced over Judah in the day of their destruction; neither shouldst thou have spread the mouth (in wide derision) in the day of calamity

Heb-Brit. Micah-5-2 — whose goings forth have been from of old, from ever lasting E.V.

ומוצאותיו מקדם מימי עולם — And his goings forth shall be more than the former — more than the days of antiquity — This is a literal rendering — מן is very frequently used as a comparative "more than" (see Parkhurst's Lexicon in מ But I would give a free rendering of the passage, thus "And his goings forth shall exceed those of former times, yea they shall excell those of the days of antiquity

Micha 5-12 — And I will cut off witchcrafts out of thine hand E.V

Note. The word כשפים here rendered witchcrafts signifies as a verb — "to discover, disclose, reveal" &c and as a N pl. Juglings or Conjurations in order to discover something future or unknown — It cannot therefore mean "witchcrafts"

" " 13 Thy Graven images I will cut off and thy standing images" E.V. מצבותיך here rendered "standing images" — is one word, and should be simply rendered "statues"

Malachi 4. 2 But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. E.V.

שמש צדקה Shemesh Zedekah, the Sun of Righteousness — is feminine — with healing in כנפיה E.V. wings.

(last clause) "and ye shall go forth and exult as calves released from the stall"

P.S. 1-1 "The ungodly are not so E.V. No! so the unjust (or wicked — v. 1" in the counsel of the ungodly — in the counsel of רשעים the unjust or wicked — Note the word רשע unjust is frequently opposed to צדיק just — it means unjust, unjust, wicked, & sometimes oppressive, — "ungodly" is too general a term to convey the specific idea of רשע unjust

P.S-2. 6 — "upon my holy hill of Zion — E.V.

upon Zion the mountain of my holiness — Note. הר is more properly rendered by mountain — whereas the word for hill is גבע —

Heb Crit. 17-1st

Ps. 4.1 — Thou hast enlarged me when I was in distress E.V. — Thou hast widened the straight for me

P. 86.3 — My heart is also sore vexed: but thou O Lord, How long? E.
My body afflicted
My soul is troubled exceedingly, O Jehovah, even unto death
Or — My body afflicted person is also exceedingly troubled, O Jehovah even unto death

" " 5 For in death there is no remembrance of thee: in the grave who shall give thee thanks? E.V.
For in death none remembereth thee — in a future state (שְׁאוֹל Sheol) who shall praise [יהוּדָה Judah] thee

" 7-8 — according to my integrity — E.V. According to my perfection

" 8-3 — When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained E.V.
When I behold thy arrangements, the work of thy fingers, the sun, moon & the stars which thou hast established —
Note. The word שָׁמַיִם rendered in the received version by 'heavens', I have rendered by arrangements. The Heb. word is a N. pl. in reg. from the verb שָׂמַם to place but, arrange, set in order &c. True, the word שָׁמַיִם [literally placers] is frequently rendered Heaven or heavens; but this is a very inadequate term — it does not express the idea of Heb. word which has strict relation to the radical sense — The word is sometimes rendered by air, which is some nearer the radical sense; but then we need the aid of natural philosophy to apply to the latter term in order to understand its relation to Heb. word. The word שָׁמַיִם relates to the Celestial fluid, which is diffused throughout the universal expanse, and which constitutes the medium of gravitation & attraction, and by which the heavenly bodies, are placed — balanced arranged and held in their respective relative positions & orbits. So then the word שָׁמַיִם pl. placers or posters if I may be allowed the term, relates to the different qualities and conditions of that elastick fluid which arranges & holds in their position the planets — It also may without any violence to the radical sense — relate to things — arranged or placed — or to the acts of placing & arranging and

" 9

"

" 14

so be rendered arrangements as I have done

Ps-8-4 What is man that thou art mindful of him and the son of man that thou visitest him

Note. There is a beautiful variety and sublimity of expression in the Heb. of this text which the poverty of our language can not reach ——

Suffice it to say, That the word first rendered man in this text is אנוש Enos - "What is Enos?" The second is אדם Adam - and the son of Adam [אדם בן ben-adam son of man] I will refer the reader to what I have written on this subject at page 11th ——

" " 5 & 6 For thou hast made him a little lower than the angels - E. V. For thou hast made him a little inferior to God - and hast crowned him with dignity & honor ——

Note. The word here rendered Angels in the E. V. is אלהים Elohim - God -

" 9-19 - Arise O Lord; let not man prevail - E. V. - let not (אנוש) the weak be strengthened - Or - the weak Enos will not be strengthened ——

" " 20 — That the nations may know themselves to be but men. E.V. Let the nations know that they are Enos i.e. weak, infirm, wretched.

" 14 - 3rd v Note. The remainder of Pauls quotation (Rom. 3.) is wanting in this psalm, and is no where else to be found in the Heb. text except a fragment in Ps. 5. 10th But the whole quotation is supplied in a marginal note & supported by two of the Masoretic Codices ~~ולשונם תמרמה~~ קבר פתוח גרונם ולשונם

יחניקון הלת עכשוב לשונם מלא פיהם אלה ומרמה תחת
קצן רגליהם לשפוך דם: שוד ורע בדרכיהם ודרך שלום לא
ידעו אין פחד אלהים לנגד עיניהם:

These are the two Heb verses which are supplied in the marginal note, on Pauls quotation, Rom. 3. c. 13th 14, 15, 16, 17, & 18 verses, is a tolerable correct translation of them It reads thus. "Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips: Whose mouth is full of cursing & bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: and the way of peace, have they not known: There is no fear of God before their eyes.

Heb. Crit. 13 But the following may be considered a more literal translation. — Their throat is an open sepulchre:
Ps. 16 — they flatter with their tongue; the asp is under their tongue:
their feet are swift to shed blood: — their calamities are full of cursing & bitterness
and mischievous violence in their ways; and the way of peace they have not known. There is no fear of God before their eyes —

" 18-5 The sorrows of hell compassed me about — the snares of death prevented me. E.V. The sorrows of the grave (שְׁאוֹל) surrounded me — the snares of death were before me —
Note. Here is an instance of the futility of depending on etymological accuracy, in the definition of words. — The Heb. word קדם signifies to go or be before, precede & and so was rendered by the word prevent, which being, derived from pre, before, & venio to come, is etimologically correct. But Usage mocks the critical restraints of etimology and has determined the word to prevent, shall signify to hinder — and not to go or come before & so that the English word prevent is no longer a correct translation of the Hebrew word קדם —

" 29- For by thee I have run through a troop; and by my God have I lept over a wall. E.V. For by thee I have chased a troop, and by my God I have leaped a wall
Note. the verb רוץ signifies to run, (not run through) and transitively to chace, as our verb to run is also sometime used

" 31 For who is God [אלוה Jew.] save Jehovah [יהוה Jew.]
" 34 — a bow of steel — E.V — a bow of נְחוּשָׁה Brass —
" 35 — thy gentleness hath made me great E.V
thy condecention hath ennobled me —
20.-6 — he will hear him from his holy heavens with the saving strength of his right hand. E.V.
— he will answer him from the heavens of his holiness by the saving powers of his right hand —
" 9th — Let the King hear us when we cale — E.V
— The King will answer us when we call —
21-3 — for thou prevented him with blessings of goodness. E.V
for thou hast anticipated him &c. See above 18.5

Ps. 22-20 - Deliver my soul from the sword, my darling from the power of the dog. E.V.

Deliver my [נפשי] person or body from the sword, my [יחידתי] united one - or that united to me [ie my soul or spirit which is united to the body] from the power of the dog -

" " 24 — But when he cried to him he heard E.V.
— But when he cried to him he answered

22 — for thou hast heard me from the horns of the Unicorns. E.V.

Now there has been much speculation among the learned, as to what kind of animal the רים Reem or ראם Raam, here rendered unicorns, could be. All agree that the Unicorn, such as is represented, is a fabulous animal. And importantly for the translators, the animal which they call Unicorn is represented, as having horns. See Deut. 33-17. "whom it is said of Joseph קרני his horns (are) קרני the horns of a ראם [Reem] הם with them he shall push the עמים and these (two horns) are the ten thousands of Ephraim & the thousands of Manasseh i.e. the two tribes which sprang from Joseph". See Parkhurst's Lex. in ראם - Others have supposed with no better authority or reason that the Rinoceros was intended - While some, objecting to that animal have chosen the wild Bull - I propose that the words קרני רמים be rendered, from the horns of the high or mighty ones עניתני thou hast answered me - The Heb word רם as a verb signifies to raise elevate exalt - and as a noun, high elevation, elation; haughty - Proud &c. The noun קרן a horn is frequently used figuratively for strength, power; the horn of salvation is the power of salvation &c &c Then the text in question might be rendered, Thou has answered me from the powers of the mighty - or proud ones,
It is but fair to state that our English translators have only perpetuated the blunder of the LXX or Septuagint translators who rendered the word in question by μονοκερως the unicorn but in Isa. 34-7 They have adopted the big or mighty ones, as I have rendered it here.

" 22-24 For he hath not despised nor abhorred the affliction of the afflicted עני עני the humility of the humble

" 23-6 — I will dwell in the house of the Lord forever E.V.
I will dwell in the house of Jehovah יהוה for a long time - or more literally "for a length of days.

Heb. Crit.

19th

Ps. 24. 3 Who shall ascend into the hill of the Lord — בהר יהוה into the mountain of Jehovah.

Ps 25 — 16 Turn thee unto me and have mercy on me. E.V.
Turn to me and [חנני] favor me

Ps. 26 — 4 I have not sat with vain persons. E.V.
I have not sat with מתי-שוא Proud mortals

" " 7 That I may publish with the voice of thanksgiving and tell of all thy wonderous works E.V.
ולשמיעך To hear in a voice of praise, and to declare thy wonders

" 11 But as for me I will walk in mine integrity: redeem me and be merciful to me — E.V.
I will walk in תמתי my perfection: [פדני וחנני] redeem me and favor me

" 12 My foot standeth in an even place E.V.
My foot standeth in מישור uprightness

" 27-4 — to behold the beauty of the Lord and enquire in his temple E.V.
— to gaze on the beauty of Jehovah & visit in his temple

" " 5 — he shall set me up upon a rock E.V.
— he will establish me on a rock

" " — have mercy also on me and answer me E.V.
— Yea, favor me & answer me

" " 8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. E.V.
My heart said unto thee, Seek ye the presence — I will seek thy presence O Jehovah. —

" " 10 —; then the Lord will take me up E.V.
— then Jehovah will gather me

" " 11 — lead me in a plain path — מישר straight — or passion E.V.

" " 12 Deliver me not over to the will of mine enemies. E.V.

" 29. 1 Give unto the Lord O ye mighty, Glory and strength E.V.
Give to Jehovah [בני אלים] O ye sons of the Gods Honor & ~~strength~~ Power [& gravity & force] Note — The בני אלים Beni Alim seem to be the worshipers of the powers of the heavens. or Celestial bodies, fluids, &c to which they ascribed the powers of gravitation & attraction, together with all the phenomena of creation, without looking beyond to Jehovah the Creator — The Psalmist calls on them to ascribe gravity and force i.e. Gravitation & attraction, to Jehovah. — Read the whole Psalm and this will

appear evident, as he calls on them to ascribe to Jehovah all the phenomena of wind, thunder, fire, & earthquake

Ps. 30-3 (E.V.)

O Lord thou hast brought up my soul from the grave
O Jehovah thou hast raised me from obscurity

Note. The word here rendered "grave" in the Rec. version is שְׁאוֹל [Sheol] the only word rendered hell in the Old Testament — The orthodox would not relish the consequence of rendering the word hell in this passage — i.e. "Thou hast brought up my soul from hell." So here, it must be rendered "grave" — But the absurdity of raising the "Soul" from the "grave", reveals the error of the translation. By the by, the word שְׁאוֹל [Sheol] neither means hell nor the grave. As a verb it signifies to ask enquire which implies a state of darkness, doubt or ignorance. So, as a noun Sheol signifies, dark, obscure doubtful unknown — and is frequently applied to a future state, which to the Jews was a matter of obscurity & uncertainty — But I think sometimes it was applied to obscurity &c, in general; and in the passage under consideration, refers to David's having been raised from obscurity, of birth &c & made King — See I Sam.l 17th 55, 56, When Saul [by the way Saul is שְׁאוֹל Sheol. q.d the obscure one] enquired of Abner "Whose son is this youth?" and Abner answered "as thy soul liveth O King, I cannot tell". Such was David's obscurity — Then the King said, שְׁאַל Sheal, enquire thou &c It is worthy of remark that the very word [שְׁאַל Sheal] as a verb, is used by Saul, which David uses as a noun in the text — The light glances upon us, — David recollecting his former obscurity, exclaims, "From [שְׁאוֹל Sheol] obscurity, from a state of being inquired after to know whose son I was thou hast exalted me", — to honor and renown namely. — The word נֶפֶשׁ implies I have said before Parkhurst says he cannot find that the word ever means soul, though it is frequently so rendered — It means as a verb to breathe respire, as a noun animal, a thing that breathes — the body or person, appetite, or passion sometimes is only emphatic. — me, myself, my entity or person "I have sworn נַפְשִׁי by myself" — not by my soul so, in the text Thou hast raised [נַפְשִׁי my spirit or soul] but נַפְשִׁי myself — my person

Heb. Cent. } 20. p }

Ps. 30. 4 Sing unto the Lord O ye saints E.V
Sing unto Jehovah O ye merciful (or kind ones)
Note. The word here rendered Saints is not קדשים Holy ones
but חסידים kind or merciful ones —

" 30. 5 For his anger endureth but a moment E.V.
For his anger is momentary —

" " 9 What profit is there in my blood when I go down to the pit. E.V.
— — — — my pedigree when I descend to corruption

31. 2 Bow down thine ear E.V. Incline thine ear —

" " 7 Thou hast known my soul in adversities E.V —
— thou hast known my [נפש] person in adversities

" " 9 Have mercy on me O Lord. E.V. Favor me O Jehovah

" 14 — Let the wicked be ashamed, and let them be silent in the grave. E.V.
— — — — Let them be quiet in שאול Sheol

Note. שאול Sheol is here rendered grave. Hell would not answer so well — "Let the wicked be quiet or silent in hell" — This would not do: they must scream and in agony — See Not on Ps. 30, 3 —

" " 23 O Love the Lord all ye his saints. E.V
O Love the L Jehovah all ye his חסידים kind or merciful ones
Note, See above, — 30 — 4

" 32 — [Caption] A Psalm of David, Maschil. E.V
Instruction for David —

" " 1st Blessed is the whose transgression is forgiven, whose sin is covered. E.V — Blessed is he whose transgression is forgotten, or rather forsaken; — for so the LXX & the Vulgate render the word נשוי — (ΕΥΚΑΤΕΛΙΠΕΣ and derelinquisti, thou hast forsaken) Deut 32. 18, where our version reads, thou art unmindful, and in the Cattes clause of that passage, renders the word נשכח — thou hast forgotten but this is too near a tautology, namely, "thou art unmindful & thou hast forgotten". But "Thou hast forsaken the Creator and forgotten the God that formed thee", make a more appropriate reading. —

" " 5 I have acknowledged my sin unto thee. E.V.
I have חטאתי made known my sin unto thee
I said I will confess my transgression to the Lord E.V
Note. in this sentence the word לי unto me, or against myself the word is left out in the translation —
I said I will confess against myself, my transgression to Jehovah,

Ps. 32-6 For this shall every one that is Godly pray E.V
For this shall all who are [חסיד] merciful [or kind] pray

33. 19 To deliver their soul from death E.V
To deliver their life or person from death—

34. 12 What man is he that desireth life and loveth many days, that he may see good. E.V
What man desireth life, and loveth to see good days?

35. 12 They rewarded me evil for good, to the spoiling of my soul E.V
They requited me evil instead of good, to the injury of [נפשי] my person

14 I behaved myself, as though he had been my friend or brother. I bowed down heavily as one that mourneth for his mother
As a friend, as a brother, I behaved myself to him; I drooped with heaviness, [כאבל-אם] as a mourning mother.

36. 7 כהררי אל — as the mountains of God — Rendered — as the great mountains

38-20 They also that render evil for good are mine adversaries, because I follow the thing that good is E.V. Note. Beside the awkwardness of the expression — "I follow the thing that good is" in which is four unexpected words out of seven, the translators seem to have mistaken the sense. The word הטוב is a noun pl. in neg. whereas they have rendered it as a verb of 1st person sing; "I follow." Also the particle תחת they have rendered "because" — It ought to be, instead of. So the whole pass age should read thus — "They also that render evil [רעה] for [or, instead of] Good are mine adversaries, instead of being followers of Good" — —

43-1 — plead my cause against an ungodly nation. E-V.
plead my cause [ריב לגוי לא-חסיד literly] from a nation not merciful
plead my cause against an ungenerous nation —

60-5 — Save with thy right hand and hear me — E.V.
Save with thy right hand & ענני answer us

61-5 Thou hast given me the heritage of those that fear thy name. E.V.
Thou hast given a heritage to those who fear thy name. —

62-4 — They delight in lies; they bless with their mouth, but they curse inwardly. E.V
they delight in falsehood [כזב sing. and pl. lies] they bless with their mouth but in their internal [בקרבם] they curse —

" 9 Surely men of low degree [בני-אדם the sons of Adam] are vanity and men of high degree [בני-איש sons of Ish] are a lie

63. 6 When I remember thee upon my bed, and meditate on thee in the night watches — E.V. If I remember thee on my bed in vigils I meditate on thee —

Heb. Cont. } But the King shall rejoice in God; every one ~~in whose~~
2 P. 21 } ~~in whose name shall glory~~ that swareth by him
shall glory — E.V — — every one who is satisfied with
him shall glory — Note. The verb שבע does sometimes signify
" 3 to swear but its radical and more usual sense is, to be
satiate, satisfy (actively) but in the passage under consideration
" " it is (נשבע) in the Niphal conjugation, which is passive and
signifies to be satisfied — & to swear, actively, therefore
31 cannot be a correct rendering — The rendering proposed
makes a good sense &c. "every one who is satisfied
[i.e. reconciled to] with him shall glory or praise —
" " him might be supplied.

Ps. 72. 3 The mountains shall bring peace to the people, and the little
hills, by righteousness. E.V.
The mountains shall lift up peace to the people, and the hills,
[הגבעות simply "hills", not "little hills"] in justice — & The mountains
and hills shall erect, by justice, peace to the people.
" " 5 They shall fear thee as long as the sun & moon endureth E.V
They shall fear thee [ויראוך] with the sun & [ירח] in the presence of
the moon —
6 He shall come down like rain upon mown grass E.V.
He shall descend like rain upon hay —
7 In his days shall the righteous flourish; and abundance
of peace so long as the moon endureth E.V
In his days Justice — shall flourish and peace shall abound
until there be no moon, . Or even without a moon.
11 Yea all kings shall fall down before him E.V
Yea all Kings shall bow themselves before him
13 —— he shall save the souls of the needy. E.V
he shall save the lives [נפשות] of the needy
14 He shall redeem their soul from deceit & violence, and precious
shall their blood be in his sight — E.V. Note here "soul" is
associated with "blood", which shows the incorrectness of the
translation. The Heb word is נפש and should be rendered life
He shall redeem their life from deceit and violence
and precious shall their blood be in his sight
78. 18 And they tempted God in their heart by asking meat for
their [נפשם] lust E.V.
Note the word נפש here rendered "lust" is commonly rendered
"soul": perhaps appetite, would be a better rendering here
(as well as in other places) than either Lust or Soul
80. 10 — and the boughs thereof were like the goodly cedars. E.V.
and (their boughs were (אלי־אל) the cedars of God, or God-like cedars
i.e. Great cedars

Ps. 90-5 Thou carriest them away with a flood E.V.
זרמתם Thou hast inundated them - Parkhurst renders this
one single word with its pron. suffixes - "Thou hast
overwhelmed them with a flood"!

102-18th This shall be written for the generation to come, and
E.V. the people which shall be created shall praise the Lord E.V.
This shall be written for a future revolution, and (47
overturning) and a people shall be created who shall praise
Jah (יה or Yah) i.e. Mother - This word like many others
in Heb. is formed from the sound; "Yah, Yah," being
the first sound which a crying infant makes for its
Mother. What could be more appropriate, than for
this people newly "created", that is brought into the
new creation by the work of regeneration and so
"be come as little children" - I say what could be
more appropriate than for these little children to praise
Mother! or cry Yah! Yah! -

104-35 Bless Jehovah O my soul - Praise Jah - i.e. Mother

105-14 He suffered no man to do them wrong E.V -
He suffered no man to (עשקם) oppress them -

" - 15 Touch not mine anointed and do my prophets no harm E.V -
Touch not my (משיחי) Messiahs or Christs, i.e anointed ones, neither
injure my prophets -

" - 18 - Whose feet they hurt with fetters, he was laid in irons E.V
Note - חבל cabel (i.e cable) a noun sing. signifying a rope
or cord is here rendered "fetters" in pl. & also נפש generally
rendered by "soul" is here rendered by the pron. "He". The whole
text should be thus translated - Whose feet they afflicted with
a cord; he was brought forth in iron.

" 45 - Praise ye the Lord. E.V. הללו יה Hallelu-jah - Praise ye Jah - Mother

" 106-37 - Yea they did sacrifice their sons and their daughters unto
7 devils - Note. The Heb. word שדים is here, very erroneously
rendered by devils - The radical idea of the word is to
pour forth, shed forth, or produce bountifully. שדי Shadi
is use as one of the divine titles, commonly rendered by "Almighty"
but more properly by Bate, "The All Bountiful" Parkhurst
thinks that the word שדים in this passage has relation to
the "Genial powers of nature". It doubtless refers to
some images or representations of the generative and fructi-
fying principle, like that of the Egyptian Isis, sometimes
called the Multimammia i.e. Many Breasted. For it

Heb. Lect. P. 22

must be noted that the word שדים (Shedim) is frequently rendered by "Breasts", relating to the Breasts of women and the teats or udders of female animals, in general. These שדים or many breasted images, therefore were doubtless originally intended, to represent the fructifying or multiplying principle in general. But in process of time the worship of these images or the principle they represented, degenerated into the mere gratification of the sensual principle; and that without any reference to fructification or multiplication. We have simple proof of this Position in scripture. The vale of שדים Shedim (printed Siddim in the Bible) & סדום Sodom was so called from the location and worship there of these שדים Shedim. In the history of Lot we have an account of the Sodomites, [i.e. worshipers of שדים The Shedim - or Sodom] and of their obscene debauchery. The vale of שדים The Shedim (printed Siddim in the Bible) was so called from the location and worship there of these שדים - Shedim. This vale was doubtless located in the country of Sodom & Gomorah (See Gen. 14th 3-8-10 where the battle was fought between Chedorlaomar & his confederates, and the Kings of Sodom & Gomorah & their confederates in the vale of Siddim - The goods &c of Sodom & Gomorah were taken and Lot who dwelt in Sodom was captivated - But nothing is said about taking the Goods &c of the other kings to wit, of Admah - Zeboiim & Bela who were confederate with the Kings of Sodom and Gomorah - This makes it sufficiently evident that the vale of The Siddim was in Sodom. if in deed, as I am apt to think, שדים & סדם - Shedim and Sodom are not names of the same place. The variation in the spelling may be a slight difference in dialect. the same as שבלת Shibboleth & סבלת Sibboleth - an established distinction of dialect between the Gileadites & Ephraimites - one using ש Shin, the other ס Samech. Now notwithstanding these Sodomites or Shedimites pretended to worship the principle or genius of fructification it is evident that was not their object - they had no higher view than to gratify lust - they even quit the natural use of the woman, and "burned in their lusts man with man". And this act of infernal obscenity is called Sodomy, most probably from this vile Heb. word סדום or סדם Sodom because it is first recorded as having been done under the pretence of worshiping שדים The Shedim or multipliers - From what has been said

it will be seen that the term "devils" cannot convey the same Idea that the Heb. word שדים does, and as we have a word in english derived from שדים to wit, Sodomy, I propose the following translation of this Text - Yea they sacrificed their sons and their daughters to the genius of Sodomy -- See Parkhurst Heb. Lex. in שדי p. IV. V.

Ps. 107- 20 He sent his word and healed them and delivered them from their destructions. E.V.
He sent his word and healed them and released them from their corruptions.

" " 27 They reel to and fro and stagger like a drunken man and are at their wits end. E.V.
They reel and stagger like a drunkard and all their wisdom is swallowed up. Note the latter clause of this sentence seems to be a witty sarcasm upon a drunkard, to wit, that with his draught of intoxicating beverage he also swallowed or devoured all his wit or wisdom - (This is lost in the common version) - and so became a foolish sot -

" " 33 He turneth rivers into a wilderness and the watersprings into dry ground E.V. Note, There is a beautiful antithetical alliteration in the Heb. of this text which no translation can imitate. The words are ימים למדבר. a mere transposition of the first letters constituting the opposite meaning of Wet and Dry.

" 109- 6 Set thou a wicked man over him, and let Satan stand at his right hand E.V.
Visit the wickedness upon him, and let an adversary stand at his right hand. Note. In the Rec. version of the Heb. word השטן Satan is given as a proper noun without translation. This is erroneous; the word is a noun common and signifies an "adversary" and should be so rendered.

" " 7 When he shall be judged let him be condemned.
When he shall be judged, let him come out wicked.

" " 16 Because he remembered not to shew mercy, but persecuted the poor and needy man -
the man of poverty & affliction
" 116- 20 - of those who speak evil against my soul. -
his person

" 22 - For I am poor & needy. Poor & needy make nearly a tautology in sense - but "afflicted & needy" are very distinct

Heb Crit. P. 23

Ps. 118. 6 The Lord is on my side E.V.
יהוה לי Jehovah is for me

Ps. 118. 7 The Lord taketh part with those that help me. E.V.
יהוה לי בעזרי Jehovah is for me in my helpers
Those that help me

" 119-24 Thy testimonies also are my delight & my Counselors. E.V.
Yea thy testimonies are my joy (שעשועי) the men of my counsel

" " 113 I hate vain thoughts; - but thy Law I do love. E.V.
I hate Schisms (שעפים or Schismatics) but I love thy law
Note. The word שעפים rendered "vain thoughts" by the translator has no relation to thoughts of any kind - As a verb it signifies to separate, divide, branch off; and as a noun may mean either the act of separating i.e. a Schism or the subject of such act, a Schismatic. But do? Is not the Greek word Σοφοι Sophoi - [wise men] derived from שעף Sophim? And were they not so denominated from their dexterity in dividing & splitting opinions and notions - 'Chopping logic' as we say? And so ultimately causing Strifes among men by dividing them into sects & parties?

" " 130 The entrance of thy words giveth light E.V.
The opening of thy words enlighteneth

" 128. 6 Yea thou shalt see thy Childrens Children & peace upon Israel
Yea the offspring of thy children, shall see peace upon Israel

" 131-2 נפשי רוחבתי נפשי rendered myself - I have quieted myself

" 135-14 For the Lord will judge his people and will repent himself concerning his servants. E.V. For Jehovah will judge his people and will satisfy himself concerning his servants - Note that the Lord will judge his people and then "Repent himself concerning them" is nonsense, it is trifling and absurd. But that he will judge them and satisfy himself concerning their moral quality and condition is rational & dignified.

" 139-12 Yea the darkness hideth not from thee E.V.
Yea the concealer concealeth not from thee.
" - but the night shineth as the day; the darkness and the light are both alike to thee -
- for the night shineth like the day - as the darkness so the light

" 15 My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth - E.V. - and curiously wrought - or רקמתי variously interwoven בתחתיות ארץ in the inferiorities of earth - or earthly inferiorities

P.B. 139 – 17. How precious also are thy thoughts unto me O my God – E.V. How precious are thy ידע feedings attentions, or pastoral cares unto me O my God – How great is the sum of them?

" 141 – 3 Set a watch O Lord before my mouth; Keep the door of my lips. – E.V. O Jehovah place a guard at my mouth – a restraint upon the door of my lips. –

" 142 – 4 I looked on my right hand, and beheld but there was no man that would know me; refuge failed me; no man cared for my soul. E.V.
I turned to the right, and looked, but none was for me; being delivered up, my refuge failed me; no one cared for me (or נפשי for my person) – Note. The word man occurs twice in the text of the English version, without any corresponding word in Heb. The word נכר "being delivered up", seems to be wholly unnoticed.

" " – 6 Attend unto my cry for I am brought very low. E.V
— — — — — — — — — — much impoverished

" 143 – 10 Teach me to do thy will, for thou art my God. E.V
Teach me to do thy pleasure, for thou art my [אלוה fem.] God
thy spirit she is Good [טוב fem.] —

" 145 – 17 The Lord is righteous in all his ways & holy in all his works
Jehovah is just in all his ways & merciful in all his works

" 146 – 3 Note. חסיד signifies Kind, merciful, rather than holy

Put not your trust in princes, nor in the son of man in whom there is no help – E.V
Trust not in princes – in a son of man [בן-אדם ben adam] who hath no salvation

" " 9 – – but the way of the wicked he turneth up side down E.V
but the way of the impious he overturneth [or distorteth]

150 – 1 Praise him in the firmament of his power E.V

משלי – Proverbs. E.V. – Rules —

Prov. 2 – 11 Discretion shall preserve thee, understanding shall keep thee E.V
Keep discretion about thee understanding shall preserve thee

" 3 – 6 And he shall direct thy paths E.V
straighten

" " 9 Honor Jehovah with thy substance & with the first fruits of all thy increase E.V תבואתך thy produce

23 Then thou shalt walk in thy way safely – בטח – confidently

25 Be not afraid of sudden fear

Thou shalt not fear a sudden danger

27 Withhold not good from them to whom it is due, when it is in the power of thy hand to do it E.V. Withhold not a good from its owner, because by the יד intervention of

Heb. Grk. thy hand from cause do it.
P. 243

Prov. 3: 29 — Devise not evil against thy neighbor, seeing he dwelleth securely by thee E. V.

Thou shalt not meditate evil against thy friend, because he dwelleth with thee in confidence. Note. I will remark here, once for all, that the Heb. word רע, rendered generally by neighbor, signifies, litterally, a messmate; an intimate friend, who eats with one; an associate, companion. For the radical or verbal sense is to feed, to eat, and in Hith. to feed himself. So that the Heb. word is not so ambiguous as our word neighbor which radically relates to single position, or that which is adjoining or near without any respect to similarity of affection. or mutual regard.

" " 31 — Envy thou not the man of violence E. V. אל תקנא באיש חמס oppressor. man of violence

" " 33 — The curse of the Lord is in the house of the wicked but he blesseth the habitation of the just. E. V. Note. I wish to observe here, once for all that the word רשע uniformly rendered the wicked, is in its signification opposed to צדיק just. This — latter word "the equal poise of a pair of scales". The former word i.e. רשע signifies the in-equality of the scales. So the wicked, that is, the unjust are those who support the principles of in-equality. The relative degrees of the wickedness of any act, must be measured by the tendency of such act to produce inequality. — of rights & enjoyment

" " 34 Surely he scorneth the scorners; but he giveth grace unto the lowly. E. V. — but he granteth favor to the meek —

" " 35 The wise shall inherit glory but shame shall be the promotion of fools. E. V

" 8. 9 — They are all plain to him that understandeth. E. V. They are all plain to the understanding.

" 10. 2 Treasures of wickedness profit nothing E. V

Treasures acquired by injustice shall not profit

" " 29 The way of the Lord is strength to the upright, but destruction (shall be) to the workers of iniquity. E. V

" 12. 11 He that followeth vain persons is void of understanding E. V.

He that pursueth vanities רדף ריקים lacketh heart

" " 21 There shall no evil happen to the just. but the wicked shall be filled with mischief. E. V

Prov. 13. 3 He that keepeth (שמר restraineth) his mouth, keepeth his life E.V

" " 24 He that spareth his rod, hateth his son. E.V

14 - 26 In the fear of the Lord (יהוה) is strong confidence and his children shall have a place of refuge E.V

" 34 Righteousness (צדקה justice / equality) exalteth a nation: But sin!! (חסד affluence - exuberance, excess i.e. of wealth) is a reproach to any people. E.V

" 16. 1 The preparations of the heart in man and the answer of the tongue are from the Lord E.V

The man labours the arrangements of the heart.
The dispositions of the heart are of man: but the answer of the tongue is from Jehovah -

" " 4 The Lord hath made all things for himself. Yea, even the wicked for a day of evil E.V.

All the work of Jehovah is for his own sake; and also the unjust man is appointed to a day of trouble.

" " 6 Though hand join in hand he [the proud person] shall not be unpunished. E.V — Heb. יד ליד, literally, hand to hand i.e. I give you my hand he shall not be unpunished — or rather נקה לא he is not innocent.

" 20-14 It is naught, it is naught saith the buyer - A E.V

Heb. רע רע Bad, bad saith the buyer, but when he is gone by himself then he boasteth himself.

" " 16 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman. E.V What sense is there in this latter clause? I can see none. The Heb. stands thus ובעד נכרים חבלהו How this Heb. sentence can be rendered as above I cannot conjecture. 1st There is nay word for "take". 2nd The word נכרים rendered strange women, is but one word, and that masc. pl. 3rd The word בעד is rendered "for" but it signifies, after, behind &c - The whole verse should be thus rendered. Take the garment of a stranger for surety; and a bond of him who is after strangers — It will be proper, however, to observe, that the Keri and many of Dr. Kennicott's Codices read נכריה fem. instead of masc. pl. נכרים and the translators seem to have followed the Keri or instead of the text. But if the reading of the Keri is substituted for that of the text, the rendering I have given will only have to be altered so as to read "Strange woman" for "Strangers".

V

Heb. Crit. } - Prov. 20. 24. Man's goings are of the Lord,
P. 25 } how can a man then understand his own way. E. V.
> The goings forth of power (גבר) are from Jehovah, then how
can a man (אדם) understand his [Jehovah's] way. —
Prov. 21-28- But the man that heareth shall speak constantly E.V
But the man who heareth shall speak confidently authoritatively —
" " 30- There is no wisdom, nor understanding, nor counsel
against the Lord. E.V. No wisdom, nor impunity, nor counsel
shall take precedence of Jehovah - i.e. of the wisdom &c of Jehovah
22-6 } Train up a child in the way he should go - E.V.
Initiate a child in the entrance commencement of his way — Heb. פי לו Literally
at the mouth of his way -
" 4 By humility and the fear of the Lord, are riches, honor & life E.V
The result of humility and the fear of Jehovah is wealth, honor & life
23-1 } When thou sittest to eat bread with a ruler, consider dili-
gently E. V — — בין תבין "discriminate accurately"
" 2 And put a knife to thy throat if thou be a man given to appetite
— — if בעל נפש thou hast a master appetite. Note. The
word נפש commonly rendered soul is here rendered by "appetite"
This rendering would be much preferable to soul in many
other passages.
" 4 Labor not to be rich: cease from thine own wisdom E.V
— — — voluntarily omit thine own discretion
" 8 The morsel which thou hast eaten thou shalt vomit up, and
} lose thy sweet words. E.V Not in this verse there is a mixture
of the figurative & literal — eating - morsel - vomiting up
sweet words - "and lose thy delicious things" - would be a
correct rendering, which would preserve the uniformity of figure
" 18 For surely there is an end; and thy expectation shall not be cut off.
For surely there is אחרית hereafter, and thy hope shall not be cut off
Note in ch. 31-25 the word אחרון is made to signify future & hereafter
for ליום אחרון is rendered "in time to come". See note in loc.
24-8 } He that deviseth to do evil, shall be called a mischievous person E.
} He that continueth to do evil to himself, shall be called בעל זמות a master
of inventions schemes. Note The translators seem to have mistaken
the sense. They left out לו to himself in the first clause
and wrongly rendered the phrase בעל זמות. The proverb is
ironical, and is a most biting sarcasm - Some what like our
english proverb. "It is a base bird that fouls its own nest"

Prov- 24.20 for there shall be no reward to the evil man
the candle of the wicked shall be put out. E.V.
for there shall be no (אחרית) hereafter to posterity (see ch. 23-18 and 31-23) to the wicked; the lamp of the unjust shall be extinguished.
24 He that saith to the (רשע) unjust wicked I have not (צדיק) righteous, him shall the people curse.
25.10 Lest he that hear it put thee to shame E.V.
Lest he that heareth (שמע) pour out upon thee
27-2 Let another man praise thee
Let (זר) a sojourner praise thee
" 7 The full soul loatheth the honeycomb, but to the hungry soul the
The satiated appetite loatheth a honeycomb, but to the hungry appetite
see note on 21.1,2 where (נפש) is rendered appetite in the Sec. Version
There is also in the rendering of this verse a mixture of figurative
and literal — Soul. loathing honey comb see - 23- 8 —
Ointment and perfume rejoice the heart so doth the sweetness
of a man's friend by hearty counsel - E.V. Note. Here
the word (עצה) is rendered 'hearty'. But the sense seems
to have been mistaken — As Ointment & incense
exhilarate the heart so does the agreeableness of a man's
friend, by counsel suited to the appetite. Literally (נפש-עצת)
by counsel of appetite or desire. This is a Hebraism and
is the same as desirable counsel — counsel agreeable to
the desire or appetite. This sense heightens the poignan
cy of the proverb —
" 17 Iron sharpeneth Iron; so a man sharpeneth the counte-
nance of his friend. E.V.
Iron (חד) uniteth with iron, so a man (יחד) uniteth with the (פנים) state condition of
his friend. Note. Here rendered (פנים) the face or countenance
by condition or state. The word face is so used in english. The
face of affairs — or things means the condition of affairs &
also as the countenance is an index of the state of the mind, to
unite with the countenance, is to
Sympathise i.e. be affected with the state of the mind, and
that whether in sorrow or joy —. The Heb. word (פנים) is rendered
"state" in the 23 v of this same chapter. "Be thou diligent
to know the (פנים) "state" of thy flocks" &c
28.17 A man that doth violence to the blood of any person E.V
Note. Here the translators rendered (נפש) properly by "person" The "blood
of a soul" would have sounded rather uncouth.

Turn with
a pages of
fiction.

Prov. Cont.

P. 26

Prov 28-19 He that tilleth his ground shall have plenty of bread, but he that followeth vain persons shall have poverty enough. Note. There is a beautiful antithesis in the Heb. of this text which is not as well preserved in the version as might be. The word שבע to satiate or fill, is used in both cases ישבע-לחם satiated with food — ישבע-רישׁ satiated with poverty. He that tilleth his ground shall be satiated with bread; but he that pursueth vanities shall be satiated with poverty.

25 He that is of a proud heart-רחב-נפש A proud person

Prov 29-9 If a wise man contendeth with a foolish man whether he rage or laugh there is no rest.
A wise man is judged (נשפט) by a fool; now he laugheth now he rageth and there is no rest.

30-c Surely I am more brutish than any man, and have not the understanding of a man. E.V.
Surely I am more brute than man (איש); and [illegible] the discretion of man (אדם)

8 5 Every word of God. — אמרת אלוה fem. Word of Godess - verba Dea

31.25 - and she shall rejoice in time to come. E.V.
and she shall שחק laugh ביום מחרון in the latter day.
Note. Here ביום מחרון is rendered "time to come" in the new version; which is equivalent to hereafter - futurity, or a future day, as I have rendered the word מחרית in Prov. Chap. 23. 18 - The word מחרון is a noun, and cannot be properly rendered by verb infinitive as is done in the passage above namely "to come". Hereafter, or futurity. is the proper term

---

Job

איוב Job

The persecuted one

1-i ± feared God and eschewed evil E.V. Feared אלהים & departed from evil.

x 5 - For Job said it may be my sons have sinned and cursed God in their hearts - E.V. For Job said perhaps my children have sinned and blessed אלהים the Gods in their heart.

9 Doth Job fear God for naught E.V. Doth Job fear (את) God causelessly - (חנם - ם final formation, from חן - affection or kindness - Does Job fear God from affection? or out of regard to him. Here is plainly and insinuendo that Job was hypocritical

16 — The fire of God (אֱלֹהִים) is fallen from הַשָּׁמַיִם the heavens
&c? Does not this "fire from the heavens" mean lightning?

" 2 — 1 — the sons of God came to present themselves before the
Lord. E.V. — בְּנֵי הָאֱלֹהִים The sons of the Gods came to present
themselves before יְהוָה Jehovah —

4 And Satan answered the Lord and said Skin for skin &
And (וַיַּעַן) the adversary answered Jehovah and said
Skin after skin. &c

5 But put forth thy hand now and touch his bone & his
flesh and he will curse thee to thy face —

7 But put forth now thy hand and touch his bone & his
flesh הֲאִם לֹא אִם he hath בֵּרַךְ blessed thee to thy face
i.e. hypocritically — See chap. 1 v 9th where the adversary
intimates that Job. is hypocritical — see ch. 2 v. 9th & 11th.
So went forth Satan from the presence of the Lord, and
smote Job with sore boils &c E.V — Note. The Heb.
word שְׁחִין rendered "boils" It seems to be derived from
חָרָה or rather the original of the Arabic verb سخن to be warm
hot, and doubtless refers to some inflamatory disease of the
cuticle — or skin, and is generally supposed to have been
the elephantiasis or Leprosy — One of the versions in the
Hexapla renders it by ἐλέφαντι — See Parkhurst's
Heb. Lex. in שְׁחִין & חָרָה —. This disease is said to be
Highly contagious, &c? Might not this disease have been
communicated to Job by a human adversary, the same
as the small pox — the Measles or such like contagious
diseases?

9 Then said his wife unto him, Dost thou still retain thine
integrity? curse God and die E V
Dost thou still retain thine integrity, blessing God (אֱלֹהִים) even
unto death? —

Note. The Heb. word בָּרַךְ in the three passages above
noted and in the 11th v of Ch. 1st rendered thus in the common
version — "he will curse thee to thy face, is rendered "to curse"
1 Kings 21 — 10 & 13. the same word is rendered to blaspheme.
Except in these 6 places, this word, which is of very frequent
occurrence is rendered in the sense of blessing, and doubtless
should be so rendered in the 6 passages mentioned. Parkhurst
says the sense of cursing is absurd and contrary to the
authority of the ancient versions. The two passages in
1 Kings 21 — 10 & 13. the LXX have rendered בָּרַךְ by εὐλογέω, and
so the Vulgate by benedico, to bless.

Hel. Heb. Crit. } And Parkhurst ingeniously observes that Job-
P. P27 } "though Jezebel was herself an abominable idolatress yet as the law of Moses still continued in force she seems to have been incited enough to have destroyed Naboth upon the false accusation of blessing the heathen Aleim [אלהים] and Molech, which subjected him to death by Deut 13. 6-17. 2, 7 c
So instead of "Thou didst blaspheme God and the King" as the common version has it, we should read ברכת אלהים ומלך Thou didst bless the Aleim and Molech. It should be noticed that ברך signifies not only to bless but to bow the knee - Kneel and so probably to worship; so the accusation seems to have been, that Naboth worshiped Aleim & Molech. This may also be the proper rendering in Job 1-5 "Job said perhaps my children have blessed or worshiped Aleim in their hearts - instead of worshipping Jehovah. - Aquila in this place has ευλογησαν & Vulg. bene dixerint - have blessed so in vers. 11 - LXX & Theodotion ηυλογησεν εις προσωπον σε - ε ευλογησει truly he will bless thee to to thy face. Vulg. nisi in faciem benedixerit tibi; unless he hath blessed thee to thy face

3-4 - Let not God (אלוה) regard it from above. E.V
" 9 - Neither let it see the dawning of the day - E.V eyelids of the dawn
" 16 Or as a hidden untimely birth I had not been. E.V
Or as a concealed abortion, I should not exist. Note. It here seems to have been the opinion of Job that an infant in embryo had no soul, and that if abortion took place they would cease to exist - See Ch. 10 - 19
" 17 - and the weary are at rest. E.V
and (יגיעי כח) those who have breathed out their activity & vigor are at rest
" 23 whom God (אלוה) hath hedged in. E.V.
4. 12 Now a thing was secretly brought to me and mine ear received a little thereof. E.V. Now a word was conveyed to me by stealth and my ear received the hearing thereof.
" 17 Shall mortal man (אנוש) be more just than God (אלוה) E.V.
5- 8 I would seek unto God (אל) & unto God (אלהים) & E.V
" 17 Behold happy is the man (אנוש) whom God (אלוה) corrects. E.V.
" 27 - hear it, and know thou it for thy good. E.V.
hear it, and thou wilt know (לך) for thyself
6- 4 For the arrows of the Almighty (שדי Shaddai) the terrors of God (אלוה)
" 7 The things that my soul refused to touch are as my sorrowful meat. E.V The things my appetite (נפשי) refused to touch are as my food of sickness. (i.e. dainties. Qu?)

Job 6-8 - that God (יהוה) would grant &c. E.V. and
" 9 that it would please God (יהוה) E.V
" 14 - fear of the Almighty (שדי) E.V
25 How forcible are right words! but what doth your arguing reprove. E.V. How forcible are words of uprightness! but what exhibition of reason is there by you?
30 Is there iniquity in my tongue? cannot my taste discern perverse things. E.V Is there iniquity in my tongue? Cannot my palate distinguish (הוות) insults? —
" 8-3 - (Bildad asks) Doth God (אל) pervert judgement or doth the Almighty (שדי Shadi. i.e. the Powers or All-bountiful) meaning probably the genial powers of nature, considered as the cause of fructification) pervert justice
5 (Bildad thus speaks to Job) If thou wouldst plead unto God (אל) — and make thy supplication to the Almighty (שדי Shadi - Allbountiful nature)
9-2 God in answer to the above & sequel asks) How shall a man (אנוש) be just with (or justified by) God? (אל)
15 whom though I were righteous I would not answer — I would supplicate my Judge - Note. Here Job's words (Meshaphat) Judge, seems to be a distinct being from אל or יהוה Al or Aloah - To Al he would not respond or speak but would supplicate his Meshaphat: probably meaning יהוה Jehovah - opposition to אל Al - He gives his reason in the next verse — thus —
16 If I should call and he should answer me - I would not
17 believe he had hearkened to my voice - v. 17 Because he breaketh me with a tempest and multiplieth my wounds without cause. This is a grave charge to bring against God. and cannot mean the true God or Jehovah but secondary Causes or Nature, which was preached of and supported by Jobs three friends - while Job claimed & appealed to Jehovah - See Ch. 42. v where Jehovah Justifies Job and condemns his three friends - "for ye have not spoken of me correctly as my servant Job"
18 He will not suffer me to take my breath. — E.V.
He will not suffer me to refresh my spirit —
20 If I justify myself mine own mouth shall condemn me: if I say I am perfect, it shall prove me perverse. E.V
If I justify, my mouth will unjustify me - If I say I am perfect, it will contradict me. —
21 Though I were perfect yet would I not know my soul. I would despise my life E.V
Were I perfect I would not acknowledge myself. I would despise my last life.

Heb. Text P. 28] Job. Ch. 9. 24. The earth is given into the hand of the wicked: He covereth the faces of the judges thereof. The earth is given into the hand of the unjust; he biddeth the judges thereof. Note. The phrase כסה פנים to cover the face, undoubtedly means to bribe, namely שחד our judges — see I Sam.l 12. 3 — from the custom of whom have I taken [כפר literally a cover] a bribe. also Amos 5. 12 they take a bribe. [לקחי כפר literally, they take a cover] — Gen. 32. 20 — I will appease him with a present — אכפרה פניו במנחה v.s. literally I will cover his face with a present — i.e. I will bribe him.

Job. 9. 25 - 26 Now my days are swifter than a post — they flee away — They are passed away as the swift ships — as the eagle that hasteth to the prey. Note. There is a beautiful climax in these two verses — Repost — the swift ship the eagle hasting or darting on its prey. But the beauty is not all preserved in the translation — 1st. רץ rendered "post" might better be rendered by courier [a swift horse] & 2nd. אניות אבה rendered "swift ships" should be ships with distended or swelled sails (i.e. sails filled & so distended by a strong wind). The word אבה here rendered "swift" never has that meaning — The verb signifies to swell distend as a bladder (with wind) or a leathern bottle (with wine) and therefore its adjective "beautifully of predicate of the distended sails of a ship when they are as we say filled with wind — Burkhardt saw the impropriety of rendering אבה "swelled" by "swift" and proposed the term "papyrus" an Egyptian plant — "ships of papyrus" but how ships could be formed of papyrus I cannot conceive. I am of opinion the above was the idea intended by the original writer; and the more so as the same form of expression is applied to the Eagle which follows — 3rd. נשר rendered "the Eagle that hasteth" but the word עוף signifies to spread and expand so it is the spread eagle or the eagle expanding his wings to dart אץ upon his prey — Thus, the courser — the ship with distended sails — the eagle with expanded wings darting on his prey — a beautiful gradation and climax but the description is replete with animation. It is not merely a ship that may or can sail swiftly, but a ship actually sailing, with sails spread & distended by a strong gale which passed in review before us — So with the Eagle — It is not merely an eagle which may or can dart on his prey, but

but an eagle in the very act — his wings expanded
and he actually cleaving the air with his astonishing swiftness
and pouncing on his prey — Such is the sublimity &
and animation of our sacred descriptive

Job. 9- 30 If I wash myself with snow water, and make my hands
neaer so cleen E. V. — and purify my hands (כַּפַּי) with
ley (or soap).

" 10- 5 Are thy days as the days of man E. V — as the days of a mortal (כְּיָמֵי גָבֶר)

15 — I am full of confusion E.V. — full of כְּלִמָּה (shame) & ignominy

17 Thou renewest thy witnesses against me. E.V

Thou renewest thy testimonies before me

18 — Oh that I had given up the Ghost E.V

Oh that I had expired

19 — I should be as though I had not been — Ch. 3-16 & Note in loc.

13-15 — Though he slay me yet will I trust in him: but I will
7 maintain mine own ways before him. E. V. Note. The latter
clause of this verse very ill comports with the submissive confidence expressed in the first. The translation is
erroneous — The Hebrew Text has not been followed
— but the Keri and many collateral copies read differently and have been preferred to the text by the translators. The translation however, in some respects, does
not even agree with the collateral copies —
According to the Heb. Text it should read thus —
Behold he will slay me; I cannot subsist yet I will
maintain my ways to his face —
First. The word הֵן is not a sign of the subjunctive mood
Though" but is an interjective particle — See! Lo! behold
2nd. the negative particle לֹא not (the textual reading) has been
exchanged for the dative pron. לוֹ to him (the reading of the Keri)
3rd. I can find no authority for rendering the word תְּחַל by the
verb to trust. It signifies to remain, abide, stay &c
I have rendered by subsist. I cannot, remain, abide or
subsist —

" 18 Behold now I have ordered my cause: I know I shall
be justified E.V Behold now I have ordered the judge
(or judgement) &c

19 — I shall give up the ghost (וְאֶגְוָע) I shall expire

14. 13 O that thou would hide me in the grave E. V
(בְּשְׁאוֹל Sheol — hell!!) —

Heb. Crit. 3
29

Job. 16-5 But I would strengthen you with my mouth. and the moving of my lips should assuage your grief. E.V.
> But I would strengthen you with my mouth, and the waging of my lips should be restrained.

Job. 16-12 — he hath also taken me by my neck, and shaken me to pieces E.V.
— he hath also sieged me G. Note. The word "taken" is not strong enough to express the sense of the word אחז which signifies to catch, seize, lay hold of
" " 14 — He runneth upon me like a giant E.V. — like a (גבר) strong man
19 Also now, behold my witness is in heaven and my record is on high. E.V.
Even now, behold my testimony in the heavens, and my eye-witness in the heights
18-12 His strength shall be hunger-bitten E.V. — רעב starved —
— and destruction ready at his side — Note. צלעו is here rendered "at his side" — So Bellamy renders כצלעתו — Gen. 2. 21 "to his side"
20 They that come after him shall be astonished at his day, as they that went before were affrighted. E.V. His successors shall be astonished at his day, as his predecessors were siezed with horror. (אחז שער)
19-25 For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. E.V.
For I know my deliverer (or גאל avenger) liveth; and hereafter he shall rise above the dust. ואחרון על-עפר יקום
> And though after my skin worms destroy this body, yet in my flesh shall I see God. E.V. Note. This "glorious text" as Parkhurst calls it is some what difficult to translate. The Rec. version is undoubtedly erroneous. The three words, though, worms, & body, are interpolated — The word נקפו is rendered by "destroy". It never has that meaning; but signifies "to go round, surround, encompass" The word מבשרי is rendered "in my flesh"; but the particle מ never has the sense of "in"; its most usual senses "from, out of". Parkhurst renders the text as follows, — "And hereafter עור my skin shall thoroughly surround or encompass this [זאת fem. pointing to his בשר or body] and from out of my flesh shall I see God. After giving us this labored translation he is absurd enough to add that "the Vulgate has given the true translation, though not a litteral version of this glorious text". Et rursum circumdabor pelle mea et in carne mea videbo Deum meum. And I shall be again encompassed with my skin, and in my flesh shall I see my God. Though he was constrained from a sense of propriety to render מבשרי "out of my flesh", yet immediately after he is incensed so inconsistent as to assert that the Vulgate version, to wit, "in carne mea" בבשרי "in my flesh" is the Free translation! Such is the consistency of the most caned anti-christian Doctors when laboring to prop up a tottering though much beloved system. This text must be dragged in to support the fallacious notion of a flesh resurrection, while it evidently supports the very reverse —

I propose the following version of this "Glorious text"

"And after my skins shall have been enclosed by this זאת fem. pointing to the ארץ the earth a N. fem.] then without out of my flesh I shall see God" This is the most easy and natural construction of the Heb. text. I have rendered עורי as a N. pl. in reg. to agree with the verb pl. נקפו — "my skins" Job either refers to the several coats of skin according to the proverb used by the adversary Ch. 2. v. 4th "Skin after skin"; or to the excoriated or scaly condition of his skin as it was affected by the Elephantiasis — thus "These skins or scales of mine" — The verb נקפו is irregular and is what the grammarians call "defective pe nun" consequently it cannot be rendered as a regular verb future in Kal, as Parkhurst ~~and the Vulgate~~ has done — namely "shall encompass". In order to read so it would drop the ו and would be יסבו not נקפו. The verb is in the Nifal conjugation, that is passive, and must be either in the Preterite or a participle Benonic which is construed as future, or as Webster calls the second fut. the Prior future "shall have been" &c (see Parkhurst's Heb. Grammar p. 12 & Note (†)) Also Webster's Gram. p. 52) So then the verb being passive & prior future will read as I have rendered it "shall have been enclosed". The Vulgate renders it in a passive sense "circumdabor" shall be encompassed [Let it suffice here to add, that even if the word בשרי could be rendered "in my flesh" as the antichristians are anxious to force it, their beloved doctrine of a flesh resurrection would utterly fail to be proved by it. For in that case it would only refer to the health and prosperity which he foresaw or believed would fall to his lot in the after part of his life. Let it read for instance as the Vulgate has it, and which Parkhurst says is the true translation, "And I shall be again encompassed with my skin" That is my tattered and excoriated skin shall be made whole again, and in my flesh I shall see God (אלוה) — and I shall yet enjoy the favor of God and see good days — And accordingly this prediction took place

Job. 20 - 3. I have heard the check of my reproach E.V.
I have heard the reproof of my unskilfulness (or shame)

21 - 3. And after I have spoken mock on E.V Note. Here ואחר דברי the verb דבר preter or at least a part. Benonic is rendered "have spoken" It shall be the second or Prior put. After I shall have spoken see Note on 19. 25

Heb. Grat. 30 Job 21—13 They spend their days in wealth and in a moment go down to the grave or ⅁ They spend their days in wealth and quietly decend to (שְׁאוֹל Sheol) the state of the dead. (Limbo Du?) Note. The verb יָגַע signifies to still, quiet be and as a noun rest quietness & why should not the adverb be rendered [יָגַע literally in quiet] be rendered quietly, rather than "in a moment" as our version has it Job is evidently describing the aparent prosperity and ease of the unjust both in their life and death. See the context beginning at v. 7 & sequel

22-15 ... Hast thou marked the old way which wicked men have trodden? ⅁ Hast thou observed the ancient path which iniquitous mortals have trodden? walked? Note. מְתֵי־אָוֶן is render wicked men. The word מוּת or מֵת signifies death rendered wicked signifies and as an adjective mortal as a sb. plu mortals. The word עָוֶן signifies grief affliction labor, pains, and "refers particularly (says Parkhurst) to procreation". It is often rendered "iniquity" for which sense Parkhurst observes that "as a noun it signifies grief affliction &c— Also what causes grief or affliction, namely, wickedness, iniquity &c. I have rendered the word here by the adjective iniquitous which derived from the latin iniquus (Compounded of in & æquus (Equal) which signifies in a natural sense Not even, unequal, and Physical in a moral sense, partial, unjust &c it is "unequal. So iniquitas in its radical or natural sense, means unevenness, inequality. So Livy; "Iniquitas et asperitas loci. "The unevenness & roughness of the place". In the moral sense, the natural or radical sense is preserved, and the signification is injustice partiality inequality. As the word עָוֶן avon refers particularly to "the pains of procreation", I would suggest, with due respect to the opinion of Parkhurst, that when this term signifies inequality or injustice, it so signifies as a consequence of the pains, labor or work of procreation, rather than the "cause" of that "affliction", This refers iniquity or inequality to its proper and real source — "the work (or principle) of procreation" Certainly the Radical sense must be considered as the "cause" or source whence any lateral signification is derived & not vice versa. Now Parkhurst gives us as the first and radical sense, the work, "labor, pains &c which refers particularly to procreation". Then he adds, — "Also what causes grief or affliction". ~~That is making the lateral sense~~ namely iniquity. This acknowledges that inequality is a lateral or derived sense yet it is made to signify "what caused" — the radical sense. This is put the cause for the effect. Let it stand thus. The first or radical sense of עָוֶן avon is the labor, work or principle of procreation. Also what is the consequence of that work, namely — iniquity, partiality injustice; then the inequality is traced to its proper source and we have a fair understanding of what is meant by the עָוֶן. I would further observe that some principle under the title of עָוֶן Avon seems to have been and object of worship in Egypt, in Joseph's

time. [illegible] read of the Priest of of אוֹן Aven = Also a
(בֵּית אָוֶן) Temple of Aven is spoken of in the time of Josua
The principle was undoubtedly that of Procreation
or Fructification which was worshiped [illegible] under
various names & differ. end modifications the greater
part, if not all of the heathen world =.

22-18 — but the counsel of the wicked is far from me
7 yet the counsel of the (רְשָׁעִים) unjust is remote from me

Note. This is the same character which is here denominated רשעים
unjust which in v.15 called אוֹן which determines the word אוֹן to be
synony mous with רשע. In both places the words are indifferently
rendered wicked, in the rec. version. but wicked or wickedness
is a general term for any kind of moral impropriety, whereas
these words are more specific, refering to a particular or specified
moral impropriety, namely partiality, injustice, or inequality.
The terms, taken in their highest sense relate to every act
which is contrary to loving our neighbor as ourselves, or what
ever has a tendency to promote inequality in the possesions
enjoyments rights & privileges of men. Consequently רשע =
inequality or iniquity cannot be done away [until] תם צַדִּיקָה The
perfection of justice or equality is established in [illegible] their
enjoyment of all things temporal and spiritual, accord-
ing to the order of the apostolic Chh —

23-4 I would order my cause before him, and fill my mouth with arguments E.V
I would lay judgement before him and fill my mouth with reproofs —
5 — and understand what he would say to me E.V.
and I would accurately distinguish [E.V. sift or criticise] what he would say to me
6 Will he plead against me with his great power. No; but he would put
strength in me E.V.
Will he plead with me, with his vast power? No; but he will put it on to me
Note The sense seems to be, will he condecend to reason or plead with me? Nay he
14 For he performeth the thing that is appointed for me E.V. Note For all
> this there are but three Heb. words כִּי יָשִׁים חֹק, literally - He hath perfected
my portion. חֹק of sufferings חֹק Note in the latter clause of this verse
the word כְּהֻנָּה which as an unco mpounded word signifies the priesthood
or priests office - seems to be compounded of the particles כ like ה הַנֵּה these
those, and so may be rendered like these, such like, or such like things
And multitudes of things like these are with him E.V
25. 6 How much less man that is a worm; and the son of man which is a worm?
7 Note. There is a shameful tautology in this verse which does not appear
in the Heb. text. How much less a reptile mortal (אֱנוֹשׁ רִמָּה) and the
son of man (בֶּן-אָדָם) a mere [moth] maggot (תּוֹלָעָה) It is supposed that
the French word tailler, to cut, is derived from this Heb word (תּוֹלָעָה)
which may be pronounced tailsah and our English word Tailor one who cuts
out Clothes &c. So that the radical & original signification of Tailor is
worm or [moth] maggot!! gel. A Cut-Worm! What a noble origin
or ancestry our Tailors can boast

Hel. Crit. p. 31 } Job. 26.—3 And how hast thou plentifully declared the thing as it is? — And how hast thou made known That which is abundantly manifest? A sarcasm of Job in answer to Bildad

Job—26-10 He hath compassed the waters with bounds — until the day, and night come to an end. E.V.
חק חג He hath described a sphere [על פני מים] upon the surface of the waters; until the cessation of [אור עם-חשך] light with darkness

27.2 As God liveth who hath taken away my judgment, and the Almighty who hath vexed my soul. Or
חי-אל The life of God hath הסיר removed, taken away, perverted my judgment — and the Almighty bountiful hath straightened me. Or — The God of life hath perverted my manners or customs [of life, namely]

8 11 כי מה-תקות חנף כי יבצע כי ישא אלוה נפשו . I quote this passage for the sake of exhibiting a clear instance of the "second or "prior" future tense — Our version renders the phrase כי יבצע "he hath gained," in the present tense. But it will be seen that it ought to be in the "prior future" — For what is the hope of the hypocrite, though he shall have gained, when God shall take him away

28.8 The lion's whelps have not trodden it, nor the fiercest lion passed by it. E.V. בני שחץ The sons of loftiness (or pride) have not trodden it, nor the black lion passed over it.

15 It cannot be gotten for Gold — E.V. — for סגור beaten or refined Gold

16 It cannot be valued with Gold of Ophir — compared with כתם stamped or engraved Gold אופיר of Ophir — Note in the three last disputed passages — there is a negligent tautology in the version, the original has sufficient variety of expression. There are three words used for Gold — First, simply זהב zehab, Gold. — The other two names have relation to a specified quality of the gold so denominated As, סגור Segor, compact i.e. hammered or beaten gold. כתם Kethem Stamped Gold, i.e. Gold ~~with~~ marked with a stamp to shew its genuineness and purity.

Ch. 29 Note. It has been supposed by some, that Job, was a prince — who lived either before or contemporary with Moses — There is a Jobab (which is the same as Job) spoken of Gen. 10, 29 as the grandson of Eber or עבר the Hebrew or Pilgrim. From Heber or Eber all the posterity of Abraham were called Hebrews, i.e. Pilgrims). This Jobab lived three generations before Abraham. There is another Jobab spoken of as a descendant of Isaac through the line of Edom and he is said to have "reigned" in Edom and may have been contemporary with Moses. see Gen 36. 31 to 35 — This Jobab was a King, and is probably the Hero of the story of the book of Job. We have will read attentively the 29 chapter of the book of Job where he describes his former greatness cannot doubt this showing been a King or prince. Also in Chap. 34 — 37 &c.

sequel, — the speaker could have been no other than a prince
or king — כמו נגיד אקרבנו Like a Prince I would approach him.
in v. 37 he says If I have eaten the fruits thereof (ז׳ of ארץ) my fields
land or country) or have caused the owners thereof to lose their life
Here he speaks of "my land or country" and speaks of others as
the the owners of the land. This can be the language of no other
than a king who owns, in a certain sense, the whole land or
country, while his subjects own separate parcels of said land.
This therefore is a declaration of Job that he had not oppressed
his subjects the owners & tillers of the soil by taking their pro-
duce of their labor with out an equivalent in money or
30-19 — and I am become like dust & ashes E.V.
and (ואמשל עד) I have compared myself to dust & ashes
24 Howbeit he will not stretch out his hand to the grave
though they cry in his destruction. E.V. This rendering
is obscure, and the original is equally so. in vers. 23
Job says, I know thou wilt bring me to death - to the house
appointed for all living — then he adds (as if talking to
himself) But he will not stretch his hand in the grave;
that is, he will not extend his power to afflict me in the
grave — surely in his destruction, i.e. in his thus destroying
me, ביד שועו a shout would be to them; to Death & the grave
namely — If he should thus destroy me Death and the
grave would shout or rejoice at it. This seems to
be the sense — The language is poetical, strong, highly
pathetic and figurative — There is a lively personifi-
cation of death & the grave.

31. 2, For what portion of God is there from above? and what inher-
1 itance of the Almighty from on high? 3 Is not destruction
to the wicked? and strange punishment to the workers
of iniquity. E.V.
What then is the portion, of God from above? and what
the inheritance, of the All bountiful, from on high? Are
Are they not, dispulsion to the wicked and estrangement to
the workers of iniquity? Note. The word נכר is rendered in the
the received version "destruction" but I have rendered by "dispulsion"
as better agreeing with the radical sense — It is derived from
the verb נכר To thrust out, cast forth, eject. The term dispulsion
is also more in agreement with the word נכר estrangement or
banishment which seems to be its synonomy in the latter
member of the verse. The rec. version has supplied "punishment"
but this supplement is unwarranted and unnecessary. The LXX have variously rendered the word נכר

Heb. Christ } Job. 31. 2 & 3. } πτωμα, a fall, ruin – καταστροφη
catastrophe an overturning – απωλεια destruction. But
32 I am of the opinion that expulsion, rejection, or the like would
be nigher the radical meaning and therefore more correct. This
would seem to agree better with the denunciation of it to exactly the
same character "depart from me ye workers of iniquity"
which words imply ejectment or expulsion & not "destruction"
Job 31-6 Let me be weighed in an even balance E.V Note the
word צדק is here rendered according to its primary sense
to wit EVEN. Let me be weighed in צדקי scales of Equality
i.e correct scales – scales that are Equal —
32-6 — wherefore I was afraid and durst not shew you mine opinion E.V
Therefore I was bashful and feared to shew you my opinion.
18 For I am full of matter, the spirit within me constraineth me E.V
For I am full of (מלים) words; the spirit of my belly constraineth —
And so it follows in the next verse – Behold my belly is as wine
which hath no vent, it is ready to burst like new bottles
21 Let me not I pray you accept any mans person E.V
I will not now elate the countenance of man – nor will I bestow titular
compliments to men. i.e by calling them Grace, Esquire, Lord &c
33-18 He keepeth back his soul from the pit, and his life from perishing
by the sword E.V.
He restraineth his person (soul) from destruction (corruption) and his life from passing
upon the javelin. Note. The word שחת rendered the pit may so
mean if derived from the root שחה. But I apprehend it is from
the root שתת which signifies to corrupt, mar, spoil destroy
as a noun corruption, destruction. The verb שחה signifies
to incline, bow, bend downward, and the noun שחה thence derived
is sometimes rendered "a pit," but prostration, inclination, or
downward course would make as good, not to say a better, sense
as "pit" — He restraineth his appetite (נפש) from a downward course
would make a good sense — The word שחת is rendered sword
it never has that meaning – As a verb it signifies to send or
shoot forth. As a noun it must signify some missile or missive
weapon, a dart or javelin
" 26 — for he will render unto man his righteousness E.V.
He will restore (שוב) to man (לאדם) his justice or justification
28 — and his life shall see the light E.V
— and his life shall be seen (בראות) in the light
34-10 — far be it from God that he should do wickedness and from
the Almighty that he should commit iniquity. E.V
Note. There are nine interpolated words in the Rec'd version
and there are but five words in the Heb. for the
whole quotation – מחלה לאל מרשע ושדי מעול

Job 34-10 — Literally far be it from God to pervert justice
and to the Allbountiful from iniquity. i.e. Injustice is an abomination to God, and iniquity, to the Allbountiful.
" 14 If he set his heart upon man &c E.V. Note. the word man
" is not Italicized; yet I find no word for man in the Heb.
If he shall set his heart unto him, or in himself i.e. If he shall resolve in his heart, and (as it follows) shall collect his spirit and his breath — i.e. collect all his energy and force, Then v. 15
15 All flesh shall perish together and man shall turn again unto dust. E.V. Note this latter text has been fingered in the Original — There are three different readings to the word ישוב shall return, besides the text, namely יקום (1st K.) he shall arise עַל-עָפָר above the dust. (but this would not harmonize with the first part of the verse) ישכב he shall lie or be prostrated, in or upon the dust. ישום he shall be put or placed, upon the dust. The two latter senses are so near the textual reading as to be unimportant —
36. 2 — and I will shew thee that I have yet to speak on Gods behalf
and I will shew thee that There are yet words for God
5 Behold God is mighty and despiseth not any; he is mighty in strength and wisdom E.V.
Behold God is (כביר) abundant or bountiful and will not despise, (כביר כח לב) (literally) he is copious in strength of heart — i.e. he is abundant in wisdom or magnanimity — or in our phraseology, "in greatness of soul"
11 If they obey and serve him. E.V.
אם-ישמעו ויעבדו If they they will hear & obey &c
12 But if they obey not they shall perish by the sword. E.V.
But if they will not hear (בשלח יעברו) by a dart or javelin they shall pass of — i.e. they shall die by a sudden stroke —
16 — he would have removed thee out of the strait into a broad place (literally פי-צר) from the mouth of distress.
25 Every man may see it; man may behold it afar off. E.V.
כל אדם חזו-בו All men have gazed upon it, any man (מרחוק) may view it from afar
37-12 — upon the face of the world in the earth — E.V.
upon the face of the confused earth —
18 Hast thou with him spread out the sky, which is strong as a molten looking-glass — E.V.
Hast thou with him (רקעת) beaten out (i.e. extended by expansion) the strong sky, as a fused or melted mirror?
38-14 It is turned as clay to the seal; they stand as a garment
It is changed (with the ב being in Niph.) It changeth itself as clay with the signet i.e. as clay is changed by receiving the impression of the signet so is it (the earth) by the שחר dayspring or rays of light — many objects being

Heb. Crit 33 brought to view and as it were impressed upon the earth, which were invisible or blank in the night (see Scott in loc) The latter part of the verse – and they fix or adjust themselves (ויתיצבו in Niph) like a garment – The pron. pl they seems to refer to שחר ב בקר – the morning & the dawn in v 12. which are spread fixed or adjusted as a garment upon the face of the earth whereby form and beauty are made to appear

Job 38-31 – Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion. E.V. Note. Why כימה & כסיל are rendered by Pleiades & Orion only that they are so rendered by the LXX. The Hebrew words have no relation to those constelations or Canst thou bind or restrain under the מעדנות delicious productions of the כימה genial warmth – or loose the bands (contractions) of the כסיל cold?

32 Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons? – E.V

Note. The word מזרות Mazeroth is here given without translation as a noun Proper in and עיש is rendered by Arcturus which to most readers, is equally unmeaning. The former word seems to be the Hebrew name for the Arabian Sâum, Smûm, or simoom a pestilential wind which prevails in the eastern world especially in Arabia, in the hot season. It is a most destructive scourge – often suffocating instantly whole caravans of men & animals – The Arabs when they see it approaching them, by the whirling of the sand, fall flat on their faces and hold their breath till it passes over and thus preserve their lives – The word עיש rendered Arcturus is another kind of destructive air which effects vegetables with the blight – Immense swarms of insects together with blasting and death to the vegetable Kingdom. These are probably בניה her sons, offspring, or effects. Let the passage read Thus – Canst thou thyself bring forth the simoom (or pestilential air) in its season? Canst thou guide the blighting breeze with its attendant effects?

3b – or who hath given understaning to the heart. E.V.
or who hath given discretion to the imagination שכוי ע

39-9 – Canst thou bind the unicorn with his band in the furrow? E.V
Canst thou bind the rhinoceros or wild bull &

40-8 – Wilt thou condemn me, that thou mayest be righteous? &
Wilt thou make me unjust, that thou mayest be just?

41-11 – (Heb. Bible 41-3) Who hath prevented me that I should repay him? E.V.
Who hath taken the precedence of me? and I will compensate him
" – whatsoever is under the whole heaven is mine E.V
all under the heavens is mine. qd. I will compensate them if I have sufficient to do it, every thing under the heaven is mine –

41-13

2

42.

41-13 Who can discover the face of his garment, or come
to him with his double bridle? — E.V.

Who can open the surface of his garment (i.e. his scaly skin) or
who can dare come with in his (two jaws) yawning jaws —

25 When he raiseth up himself the mighty are afraid, by
reason of breakings they purify themselves E.V.

יתגאו, a military term Set, array. & like our term "Form"! i.e.
arrange in order of battle — So — When he arrayeth himself
or setteth himself for battle the אלים (one of K's copyists reads אלהים)
the Gods) the mighty are affrighted — they purify themselves from
breeches or outbreakings —

42. 6 Wherefore I abhor myself and repent in dust & ashes — E.V.

>a Therefore I will reject despise my life; though I have consoled myself on dust &
ashes. Note. The word "myself" is interpolated after "abhor" in the Rev.
Version and the letter מאסתי (abhor) is rendered in the present tense
whereas it is in the fut. אמאס — I will despise — The verb נחמתי is also
rendered in the present tense "I — repent" It is in the pret and
means to console "I have consoled myself" — Orient of Dr K's Cod. reads
more fully ונחמתי את נפשי et consolabere mea, & have consoled myself
It will be seen that I have marked "my life" as a supplement
instead of "myself". However one of Dr K's Cod. supplies חי vitam
meam my life — This reading being admitted as genuine, the
supplementary mark is unnecessary — The figurative expression
of עפר ואפר Dust and ashes, here used, does not signify
a state of sorrow or penitence as seems to have been supposed
by the translators (which supposition induced them to render the word
נחם to console, by read "repent") but it signifies a low and degraded
state of ignorance and stupidity — This sense will agree
better with the context — At v. 3 he says — "Therefore have
I uttered that I understood not things too wonderful for
me, which I knew not — Wherefore I will abhor
my past life or conduct, though I have heretofore consoled my-
self on dust and ashes. i.e I have ignorantly & stupidly, justified
and consoled myself — The figurative expression for sorrow
is not עפר ואפר Dust & ashes but שק ואפר Sackcloth & ashes —

8 — lest I deal with you after your folly, in that ye have not
spoken of me the thing which is right, like my servant Job. E.V.
— for I will not deal foolishly [i.e. play the fool] with you, for, ye
have not spoken correctly concerning me, like my servant
10 Job — and the Lord gave Job twice as much as he had before —
and Jehovah added to all which Job possessed another or a double
i.e. to all what Job already possessed Jehovah added as much more
Note. It has been supposed that neither the oxen Cattle &c

Heb Crit
3 3

not the children of Job were ever destroyed at all — It is not stated that they were actually destroyed, but that messengers came and told Job they were destroyed. These messengers were no doubt instigated by the Adversary — ~~[illegible]~~ to deceive Job into such a belief —. It seems they completely succeeded — Job with blind credulity believed their false statements — rent his Garments &c. See Chap. 1st v. 13th sequel. The correct rendering of the 10 v. of the last chapter goes far to substantiate this idea — The received version is grossly incorrect — The Hebrew does not state that "The Lord gave Job twice as much as he had before". The word נתן does not mean "to give" but to add, and there is no authority for the word "before" Jehovah added to all which Job possessed as much more That this is the correct rendering may be proved even to the unlearned — The exact number of ~~Job~~ the camels sheep, camels & which Job possessed was stated in the first chapter. "His substance was 7000 sheep 3000 camels 500 yoke of oxen and 500 she asses" To these it is stated "Jehovah added a double" or as many more and that ~~then~~ Job had 14000 sheep — 6000 camels 1000 yoke of Oxen, and a thousand she asses — just "a double" of his original possession. It is also stated that he had seven sons & three daughters — the exact number and no doubt the very same mentioned in chapter first which the lying messenger of the adversary had made him believe to be killed by the falling of the house —

Ruth. 4. 11th — The Lord make the woman, that is come into thy House, like Rachel & like Leah which two did build the house of Israel &c Note. The Noun pl. נשים has a masculine pl. suffix הם they — (instead of הן fem.) though applied to Women, namely Rachel and Leah. So likewise the verb pl. בנו they (masc.) builded Thus masculine pronouns are applied to females when the writer designs to express the dignity & excellence of the person or persons so addressed [Note. In the 3d. person pl. prot. of verbs the pron. suffix ן applies to either masc. or fem; so that the verb בנו they builded is not certainly ~~fem~~ masc; but is so construed here because it follows by the pron. suffix הם which is certainly masc. and is applied to the same persons fem. namely Rachel & Leah]

Lamentations

C. 4 – 5 They that did feed delicately are desolate E.V.
They who ate delicacies or luxuries are desolate

6 For the punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom — for the iniquity of the daughter of my people is greater than the sin of Sodom —

15 — They shall no more sojourn there E.V.
They shall no more be estranged

Note. ~~[illegible]~~ There is a transposition of the 16 & 17 verses as well in the Text as the translation, which greatly obscures the sense. The order of the verses is reversed in 5 of Dr. Kennicott's Codices & 2 of those of Rossi, which makes the reading much clearer.
The prophet seems to be describing some renegade or turn-off priests & prophets, who were defaming the Jewish nation among the heathens. The prophet's description is so much like what is acted over by turnbacks from our order – that I am induced to transcribe the verses as they stand in the text and also as they stand reversed in the Codices.

v. 15 They [i.e. the jewish people] cried unto them [i.e. unto the wicked priests and prophets] Depart ye unclean; depart, depart; touch not: when they fled away and wandered they said among the heathen, they should no more be estranged.
v. 16 The anger of the Lord hath divided them; he will no more regard them: they respected not the persons of priests, they favored not the ancients.
17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a ~~nation~~ people that could not save us
v. 18 They hunt our steps that we cannot go into the streets &c

Now for the transposition

v. 15 They [the jewish people] cried unto them [the wicked priests & prophets] Depart ye unclean; depart, depart; touch nothing; when they fled away and wandered, they said among the heathen, they should no more be estranged [i.e. from the heathen] —
v. 17 And as for us, our eyes as yet failed for our vain help: in our watching we have watched for a people that could not save.
16 The anger of the Lord hath divided them; he will no more regard them: they respected not the persons of priests, they favored not the ancients.
18 They hunt our steps that we cannot go into our streets &c

Ch. 5 – 3 We are orphans & fatherless our mothers as widowes E.V
We are fatherless orphans &c

Heb. Civil 36 } Ecclesiastes. Chap. 3–11 He hath made every thing beautiful in his time; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. E. V.

note. The word עולם rendered "the world" thence has that meaning – as a verb it signifies to conceal – as a N. concealment, obscurity &c. – בלבם rendered "in their heart" may be rendered, in the midst of them. The verse should read thus

He hath made every thing beautiful in its season; yet also he hath put such obscurity in the midst of them, that no man can find out the work which God hath made from the beginning to the end.

5–14 But those riches perish by evil travail, and he begetteth a son and there is nothing in his hand E. V

But those riches are lost by bad management, then he begetteth a son and hath nothing (to put) in his hand

6–1 There is an evil which I have seen under the sun and it is frequent common among men. E V

2 A man to whom God hath given riches, wealth & honor, so that he lacketh wanteth nothing for his soul of all which he desireth his appetite נפשו yet God giveth him not power to eat thereof &c E.V.

7 All the labor of a man is for his mouth and yet the appetite נפש is not filled E. V. Here נפש is rendered appetite by the Trans. translators

9 Better is the sight of the eyes than the wandering of the desire E V נפש this is also vanity and vexation of spirit or appetite

Better is the sight of the eyes than the moving of the lust, this (latter) is even vanity and an evil spirit

7.26– I find more bitter than death the woman, whose heart is all snares &c

Note. Commentators have supposed that Solomon did not speak this relative to any or every woman or woman kind in general, but concerning a woman of exceptionable character. But who ever will acquaint themselves with the Hebrew Idiom must see at once that he means the former and not the latter – and one side of an appeal to the Hebrew, the context as it stands in the translation will not admit of the latter construction. וכו׳ מוצא אני מר ממות את האשה. I find ~~a little~~ woman more bitter than death אשר הוא for her heart is snares &c We find the same form of expression in the 29 verse. Lo this only have I found that God hath made את האדם man upright, but they have sought out many inventions – here את האדם is rendered simply man that is, mankind or human nature. את האשה את האדם does not mean some particular woman of exceptionable character, but any or every woman woman kind in general. That Solomon so meant is

evident from verse 28 — — One man among a thousand have I found, but a woman among all these have I not found
This makes it evident that it was not a woman particular woman
of exceptionable character which he considered more bitter than
death but all woman kind for he had tried a thousand of
them, (meaning no doubt his 700 wives and 300 concubines) one
by one, without finding one among them all that was truly
virtuous — This conclusion then it was — "I find then, woman
more bitter than death, her heart is snares & nets, and her hands
bands, he that pleaseth God will escape her; but the sinner
shall be taken by her. — And we may add, wo be to him !!
8. 6 Because to every purpose there is a time and judgement,
therefore the misery of man is great upon him. E.V.
For to every purpose there is time & judgement, because
the evils of man are abundant upon him. (E.V.
13 — & neither shall he prolong his days which are as a shadow
Note. the translators certainly mistook the sense, and so
perverted it by the interpolation of the words "which are"
neither shall he prolong his days as a shadow — i.e. he shall
not live to old age — the evening of life — He shall not prolong
his days like the shadow which is prolonged — lengthed, or stretched
out by the declining rays of an evening sun — he shall die
in the meridian of life.
10-19 A feast is made for laughter and wine maketh merry: but
money answereth all things. E.V.
Bread is made for gladness, and wine maketh merry lives
is good for all, or for both (purposes) — Note, the word חיים life
or lives is left out in the English version.
11-1 Remember thy creator &c E.V.
Remember בוראיך thy Creators
11 11 The words of the wise are as goads, and as nails, fastened by
the masters of assemblies, which are given from one shepherd
The words of the wise are as goads [to stir up - stimulate] וכמשמרות נטועים
and as hedges [for preservation] of plantations [from נטר To keep, preserve]
and נטע to plant] established by the masters of collections [i.e. the
collectors of the words or apothegms of wise men] given forth from
one shepherd —

Heb. Bible
37

Daniel

E.V

Ch. 8 – v. 11 – – and by him the daily sacrafice was taken away
ומאתנו and from him was (ההסיר) the succession (or countenance) taken away –

12 And a host was given him against the daily sacrafice by reason of the transgression E.V
And a host was wickedly set against the succession, (or countenance) and it (she) cast down the truth to the ground &c

13 – – – How long shall be the vission concerning the daily sacrafice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? E.V.
– – How long shall be the vission of succession, and of the desolating transgression, to give both the sanctuary & the host to be trampled?

15 ——— Then shall the sanctuary be cleansed, E.V
ונצדק – Then shall the sanctuary be justified

23 – – – of a fierce countenance (of bold) & understanding dark sentences E.V.
of a hard countenance & distinguishing enigmas.

24 – – and shall destroy the mighty and the holy people E.V.
and shall corrupt the mighty and עם קדשים the people of the holy ones – Note. The word עם a people is construed as singular and has its pl. in ם – עמים – therefore קדשים cannot be an adjective agreeing with עם – The construction I have given agrees with the phraseology of the same prophet, in his 7th ch. 22 which is written in the Syriac language. ודינא יהב לקדישי עליונין – And judgment was given to the saints of the most high Ones!
In v. 25 of the same chapter we have עליא the Most High, singular – and immediately after קדישי עליונין Codishi Elioneen "The saints of the Most High Ones" – In v. 27 the pl. form is preserved (עליונין) Most high Ones, but the phraseology is somewhat altered, instead of reading "Saints of the Most High Ones," or "Most High Holy Ones" it is עם קדישי עליונין Am Codishi Elioneen – "The People of the Saints of the Most High Ones", or The People of the Most High Holy Ones

Ch. 9 – 24 Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and make an end of sins and to make reconciliation for iniquity and to bring in everlasting righteousness, and to seal up the vission and prophecy and to anoint the Most Holy – E.V
Seventy weeks are determined upon thy people, and upon thy holy city, (נכלא) to confine (prohibit, imprison &c) transgression (or the transgressor)

and to (וחתם) seal up - stop obstruct sins [Note the Keri & many of Dr Kennicutt Codices, here read והתם to finish. This reading seems to have been followed by the translators which they render by "make an end of sin" namely. This reading is probably correct] and to conciliate for iniquity [inequality] and to bring forth everlasting צדק Justice [Equality] and to seal up the the seer and the prophet and to anoint the Holy קדש קדשים of Holies [sanctum sanctorum]

After three score and two weeks shall Messiah be cut off but not for himself. E.V. anointed

After Sixty & two weeks the anointed shall be cut off and shall have nothing [ואין לו literally and nothing to him]

Note משיח נגיד in v 25. rendered "Messiah the Prince", may be rendered Messiah the teacher or the Anointed Teacher. The verb נגד signifying in Hiph. To make manifest, declare. so to teach reveal &c

Ezra (עזרא)

Chap. 3. v. 4 - And they Kept the feast of tabernacles E.V

ויעשו את-חג הסכות And they performed the ~~dance~~ gyration or circular dance of booths

11 And they sang together by course in praising and giving thanks unto the Lord E.V.

ויענו להלל ולהודות ליהוה And they responded in praise & confession to Jehovah

Ch 4. 2 --- and we do sacrafice unto him since the days of Essar-haddon &c E.V.

-- but we have not sacrafice since the days &c

ולא אנחנו זבחים - Note, this direct contradiction of the translation to the text seems to have been made by the translators in following the Keri instead of Chetib or the true text. The text as above reads לא "but not". But the Keri reads לו "and unto him"

Nehemiah נחמיה

Ch. 5. 6-7 And I was very angry &c -- Then I consulted with my self and rebuked the nobles and the rulers E.V.

And I was very angry -- ..... ויסר לבי but I governed my heart within me and pleaded with the nobles & rulers

Ch. 15 -- to possess the land which thou hadst sworn to give them to possess the land which they had vow'd up to give them

Heb. Cod. 38 — I. Chronicles, or דברי הימים Words of the Days

I.E. A Diary

I Chr. Chap. 6 — v. 48 — There is a typographical Error — וכפרה for כפרה

Ch. 8 — v. 9 — A typographical error ואת for זאת

" 9 — 21 — was porter to the tabernacle. & E.V.

" " 22 — שער פתח — Gate-opener &c.

" " 22 et al. — באמונתם in their set offices — E.V. most likely these אמונות (pl) permanencies or perpetual offices, were hereditary — Thus, permanent, settled, fixed offices, according to the true import of the root אמן

" 10 — 4th Then said Saul to his armour bearer, draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me &c. E.V.

Note. We cannot read this latter clause in the Hebrew, without sensibly feeling that the meaning of the original is left almost untouched by the translation. The Heb. stands thus פן-יבאו הערלים האלה ודקרוני בי

The idea of the ערלים — the uncircumcised or rather Superfluous of flesh i.e. excessively sensual, coupled as it is with the word ודקרוני produces a sense of the most shocking abomination — "lest these lecherous flesh mongers come and excessively gratify themselves with me" All this, and more — is couched in the Heb. — We can scarcely find terms to express the horrid abomination which Saul feared would be committed upon him if taken alive. The word ודקרוני being in the Hithpael conjugation — exhibits the sordid selfishness of the act — "They will sordidly selfishly come upon" &c. The final radical being doubled shows not only the excess & frequency of the action, but their alternation or regular course — Thus — "lest these flesh mongers come and successively — alternally — one after another gratify themselves, in their accursed acts of lust — "with me". As horrid as this may appear we are not without examples of the same kind — The Inhabitants of Sodom demanded Lot's guests — that they might "know them" i.e. have

All this bears a bowing construction in the translation of the Septuagint which says "that they may abuse me" !!

Carnal knowledge of them, or in plain terms to commit the act of sodomy with them: See Gen. 19. 5th and sequel

Neither was this hellish commerce confined to the Sodomites or to the Heathens in general. It obtained among the Israelites themselves. The matter is incidentally mentioned Judges 19. 22 - where it is stated that the men of Gibeah (Benjamites) demanded of the old man who dwelt among them (an Ephramite) saying "Bring forth the man that came into thy house [a traveling Levite] that we may know him. The Levite in order to escape the horrid "abuse" gave them his concubine - and it is stated in the Hebrew that וידעו אותה ויתעללו בה כל-הלילה - which is rendered in the Rec? version "they knew her and abused her all night." As modest as this translation is it cannot be misunderstood, what the term "abused" here means - The same Heb. word is here used which is used by Saul and exactly in the same conjugation & same sense - They Rioted her and התעללו alternately prostituted themselves upon her, & Gratified their brutal lusts ~~with~~ With her all night.

Chr. 11-11 - he lifted up his spear against three hundred slain by him at one time. E.V.
he lifted up & dished his spear over three hundred slain, at one time. Note the words "by him" are an interpolation.

" 19 And said, My God forbid it me that I should do this thing. E.V. It would be a profanation to me, from my God, by doing this ~~to~~ Rewarded for

" 20 - and had a name among the three. E.V. This is a direct contradiction of the Heb. text, which stands thus ולא-אל השלשה - literally "but not a name among the three" i.e. he obtained not a name among the first three - the word first being understood, as it is in verse 21 when the translators have supplied it. However, the Keri together with many of the Codices as well as of Rosius read השלשה instead of השלשי & The translators followed the reading of Keri & rather than the text.

Heb. Civil § 1 Chron. 11. 22nd v — he slew two lion like men
39 § of Moab. E.V Note. The word here rendered "lion like men"
is אריאל ariel, litterly "lions of God" i.e great or power-
ful lions — no men in the case. What makes it highly
improbable that אריאל signifies "men", is the feat which
is coupled with it — "also he went down and slew a lion
(אריה arie) in a pit, on a snowy day," E.V — the first feat
was slaying שני אריאל two strong lions. The second, was
killing אריה a common lion בתוך הבור in the midst of his den
Chap. 21. v 15 — and as he was destroying, the Lord be held and repented
him of the evil. E.V. — Jehovah saw וינחם על-הרעה
and was satisfied concerning the evil. i.e. he was satisfied that
a sufficient punishment had been inflicted. Therefore he said
to the destroying angel "it is enough". This sens. is perfectly
easy and natural without unfolding the absurd notion
that Jehovah repented.

24. 5 The text is בבני in or with the sons (of Shemer namely) Many of
Kennicots Codices, with the edition of Rosius read מבני of the sons
& this reading the translators followed, and it is doubtless correct
v. 6 ואחז — in the text — is ואחד in 6 of Dr. K's Codices & in 2 of
those of Rosius — The translators have followed the Codices
and not the text.

2. Chron. 11. 15 — and for the devils and for the calves he had made E.V
Note Why is the word השעירים — Goats here rendered "devils"?
It stands in connection with העגלים Calves, and the association
of "Goats & calves" is natural and easy. And could not
Jeroboam make Goats as well as Calves. We see no pro-
priety in substituting the word devils for goats.

Genesis בראשית In the Beginning

Gen. Ch. 1. 2 And the Earth was unformed & hollow —

" 16 And then God made the two הגדלים המארת great
instruments of light. Note. המארת Lights (or instruments of
light) is a word fem. pl., yet it has הגדלים an adj. masc. pl.
agreeing with it. This seems to be on account the superior excellence
of those luminaries. See Parkhurst Gram. Sec. 8-3

v 26 We will make נעשה (homo) in our form according to our
(respective) similitudes, and they shall rule &c. Note
The word דמות in the received version rendered "likeness"

Gen. I. 26 sing; whereas it is a noun fem. pl. — likenesses, similitudes "whose parts" [pl.] says Parkhurst "are equable & conform [i.e. in exact conformity] to its archetype". [Should he not have said their archetypes, pl., seeing it reads "let us" & pl.?] Qu? Of how many "parts" did these similitudes consist, which were in such exact conformity to their archetypes? Ans. Just Two; "Male & Female". see v. 27 With regard to the first word צלם image sing., it relates simply to the external form, or general outlines of the human body which is ~~the same~~ one & the same in male & female. But with regard to the second word דמות pl., it doubtless refers to the "similitudes" of the more minute & distinctive "parts" of the male and female respectively. q.d. "We will make man [אדם homo, i.e both male & female] in our general form [i.e the human form] and according to the respective and distinctive likenesses of each of Us". And these distinctive likenesses or similitudes, not only relate to the external distinctions of parts, but to internal qualities of the mind. For it will not be disputed, that though there is a general conformity, in the physical qualities of the mind of male & female, yet there is a specific & distinctive difference between them: at least equal to the distinctive differences of the external form. And no doubt, these peculiar, and distinctive "parts" & qualities, as existing in the "archetypes", are what the phrase כדמותנו — The likenesses of Us, refers to. That this is the correct construction, is manifest by the phrase that follows וירדו And they shall rule. Thus — We will make אדם homo [or in an abstract ~~humanity~~] in our [common our] form [or in the form that is common to us both] also according to our distinctive similitudes, & they [not it] but they [i.e. both of them thus distinctively formed] shall rule &c. ~~This construction~~ The correctness of this construction, is still more evident from Chap 5. v. 1 & 2. Where it is stated that בדמות in the similitudes of God he made him זכר ונקבה בראם Male & Female he created them: ——— and called שמם their name אדם Man in the day he הבראם created them. Thus plainly it is set forth that the דמות similitudes in which man was created, were the distinctive ones of male & female

Ch. II. 3 ——: because in it he had rested from all his work which God created & made. E.V. Note the last clause "created & made" does not give the sense of the original: עשות may be rendered as a verb infin. "to make" or "to act" or ~~more properly~~ it may be rendered as a part. pl. fem. in Hal. "formings" i.e for operations or performances. The

Heb. Creat. } idea is plainly, that he created the heavens &
40 } earth & all their host, not to be dormant & inert
but to be active & productive, and fruitful. —
So it follows in v. 4 These are [or Such were] the genera-
tions [or productions] of the heavens & the earth
Gen. 2. 5 — And every plant of the field before it was in the earth
and every herb of the field before it grew. E. V. Note The
word טרם which occurs twice in this v. & is both times ren-
dered by "before" would make a more appropriate sense
in this place, as well as in most others, where it occurs, if
it were rendered by then, or some equivalent word or
phrase: When, At that time, or, at the time that. This ren-
dering is also agreeable with the radical sense - to wit. Term
termination or boundary; and so in regard to time signifies
the exact term or time of which the writer speaks, then,
at that time, and not "before". Thus then the passage
under consideration will read. 'And every plant
of the field was then in the earth and every herb of
the field then growing.' See what I have remarked on the
word טרם in I Sam. 3. C. v 3 & 7 —
" " 7 — and breathed into his nostrils the breath of life. E. V.
נשמת חיים the inspiration of lives — — and man became
a living soul. E. V. נפש חיה a breathing animal, or animated
body — Note "With regard to the word נפש which in the rec'd
version is here & elsewhere frequently rendered by "soul",
Parkhurst makes the following observations. "As a N. נפש
hath been supposed to signify the spiritual part of man,
or what is commonly called his soul: I must for myself
confess that I can find no passage where it hath undoubt-
edly this meaning" — As a verb it signifies to breathe
respire - As a N. a breathing frame, or the body, which by
breathing is sustained in life &c. It is applied to beasts
as well as men - also to fishes & even to vegetables, which
two latter do in some sense respire.
" " 17 — but of the tree of the knowledge of good and evil, thou shalt not
eat of it — ממנו of him — so, in the day thou eatest ממנו of him
18 — I will make him a help meet for him E. V. I will make
for him a help כנגדו as before him. Note This clause is
plainly elliptical, and should be rendered like (that) before him
or more fully "like (that or those) which is before him", alluding
either to the order of the animals which were brought before
him to name, or to the order of his divine בראים Creator's
mentioned, ch. 1. 26 - & ch. 5, 1 & 2. (see Ecc. Ch 12. 1) But that
the latter was not alluded to, seems the more probable
because it is mentioned before the beasts were brought
before him. To talk of the order before him, or allusion
to the beast which as yet had never been before him
seems rather improbable.

Gen. 2. 20 In v. 20. the same form of expression occurs — עזר כנגדו A help according to the order before him — which is there again absurdly rendered - "a help meet for him

23 And Adam said this is now bone of my bones &c E. V. — And Adam said זאת הפעם this is the bit — bone of my bones &c — Note. The expressions עצם עצמי bone of my bones and בשר מבשרי flesh of my flesh are an Hebraism — a manner of expressing the superlative, the essence or refinement of the thing mentioned —. So the expression "black ness of darkness" means, the essence of darkness — utter entire darkness. — קדש קדשים the holy of holies, is rendered "the most holy" — the essence or refinement of holiness — So in text — This is the bit — a refinement of my bones and a refinement of my flesh — Thus expressing the superlative beauty & refinement of the "fair sex"! "She shall be called אשה [woman] because she was extracted from איש [man, L. vir]

24 Therefore shall a man leave &c and shall cleave &c E. V. Note. There is no sign of the imperative in the Heb. of the above text — it is simply in the indicative mood. Yet as the auxiliary verb shall is used in the imperative, we often hear ignorant commentators quoting this as a command, imperatively — a man shall leave &c, and shall cleave to his wife — The auxiliary, shall is only intended here to exhibit the future tense & not the imperative mood. But seeing it is so liable to misconstruction I would suggest the propriety of uniformly rendering the fut. indicative, by the auxiliary verb will which would not be liable to misconstruction — Thus — For this cause [i.e. on account of her superior refinement or beauty as mentioned in v 23] a man will leave his father & mother and will cleave to his wife &c — Thus, it is simply indicated that such an event would take place; not that it must or should. But if we should even consider it as imperative, we must not forget that it is Adam's command; not God's. It may not be amiss to observe, that in the Samaritan Pentateuch the word כשניהם is added after ויהיו — Thus — They shall be both of them לבשר אחד for one flesh &c

25 - Bellamy thus translates this v. And they were both of them naked, the man and his wife, for they had not shamed themselves. This may be considered correct. The verb יתבששו is certainly in the Hithpael conjugation, which signifies reflected action i.e. the actor acting on himself — thus — They did not shame themselves - is only a modest way of saying They did not indulge themselves in carnal intercourse as to the verb ערום &c — when applied to the body or other external things it may be rendered naked: but when applied to the mind as it seems to be here (for shame is surely a mental affection & it is connected with this) it should be rendered, ready, well disposed, prudent, wise, subtle and the like

Heb. Lexicon
415

Gen. Ch. 3. 1 Now the Serpent. Heb. נחש Nahash

Note. There has been much speculation among commentators as to what kind of a serpent this Nachash was — Dr. Adam Clark the great commentator supposed it to have been the Hippopotamus!! Bellamy, altho' he believes the Serpent to be here used as an allegory, thinks the species intended was the Leviathan or Crocodile, and quotes the prophet Amos 9-3. in proof. 'And tho' they be hid from my sight in the bottom of the sea, thence I will command the serpent (נחש Nachash) and he shall bite them.' See Bellamy Gen. 3. 1 When once it is admitted that the serpent is here used only as the emblem of the sensual principle, all speculations as to the kind of serpent are trivial & useless — That this sense prevailed among the Jews and also the Fathers as they are styled may be seen by reference to Com. Pla. Bath Vol I. p. 38. Art. Bellamy ———

Ch. 3-6 — a tree to be desired to cause understanding

17 — cursed is the ground בעבורך (literly) in passing through thee it became of thee. q.d. through thy transgression thou hast let in an evil influence, which passing through thee shall curse the very ground — in sorrow shalt thou eat of it — [her] that is the Ground —

19 — for out of it thou wast taken, dust thou wast &c

22 And Jehovah God said behold the man היה was as one of us knowing good and evil —

24 So he expelled the man, and he tabernacled eastward of the garden of Eden with the Cherubim and the burning flame, which turned itself to countenance (progress) the way of the tree of life.

Ch. 4-1 —— and said I have gotten a man from the Lord E. V.

Note. It is abundantly easier to find fault with this translation than to give a correct one. I have acquired a man with Jehovah! i.e. I have exchanged Jehovah for a man. (husband) meaning her husband — Thus reproaching herself in her pangs — But tho the word את is sometimes properly rendered with yet it is not in the sense with would have been; to wit, instead of or for — in exchange for — Thus — I have acquired a husband in exchange for Jehovah — The passage literly reads — I have acquired a man Jehovah — or a man Lord refering as I think to her husband to whom her desire was subject, & who was authorized to rule over her — and through whom she had been brought to experience the pain of child-bearing (see Ch. 3. v. 16. It is generally supposed that she referred to the child; but this is inadmissable

the word is אִישׁ a man or a husband. not יֶלֶד a child

Gen. 4,7 — If thou doest well shalt thou not be prefered? and if thou dost not well, he layeth a sinoffering at the door, and to thee shall be his desire and thou shalt rule over him.

" 26 Then men began to proclaim in the name of Jehovah preach.

Ch. 5. 1. ס In the day that God (אֱלֹהִים Elohim pl) created Adam, אָדָם in the similitudes of God (אֱלֹהִים Elohim pl.) he created him, male and female he created them and called their name (שֵׁם) Adam אָדָם.

3 — and he sat (a son) in his similitudes according to his image כְּצַלְמוֹ כִּדְמוּתוֹ — but the Samaritan as well as some of the Rabbinical Rabbies, transposes the words and alters one of particles prefixed — Thus — בְּצַלְמוֹ בִּדְמוּתוֹ, his image in his similitudes.

v. 22 And Enoch walked with God after he begat Methusalah three hundred years and begat sons & daughters. E.V.

And Enoch walked himself את־האלהים with the Gods or Rulers —

23 so in v 23 the expression is similar ויתהלך and Enoch walked himself with את־האלהים חנוך the Gods — and was no more for לקח אתו אלהים God took him away — Observe, יתהלך is a verb in the Hithpael Conjugation — He walked himself. It is somewhat remarkable that in both these places the emphatick article ה — the is used —. This form of the word is frequently indicative of false gods or at least of the עֵסֶם the celestial fluid and its productions — what in our modern language is called Nature. That there was an essential difference between the Elohim & that of Jehovah, is evident. The Jews were of that opinion; they would not pronounced the name of Jehovah, but that of Elohim they spoke freely. The learned Abarbanel, a Jewish commentator notices this distinction with respect to this verse & text under consideration. He observes that throughout the account of Enoch we find the name אֱלֹהִים Elohim but not that of Jehovah יְהוָה, the reason of which he understands to be, in order to acquaint us that his solitude, which is beautifully described by his walk himself with הָאֱלֹהִים the Elohim, was employed in contemplating the world [natural objects] (the making of which) is ascribed to the name Elohim. Elohim seems frequently to respect to secondary or intermediate causes — See inter al. Zech. 12. 8 — And the house of David shall be as Elohim, as the messenger [מַלְאָךְ angel] of Jehovah before them — Here אֱלֹהִים is explained to be the messenger or angel of Jehovah.

Heb. Crit. Gen. 6. 2. Are the sons of God בני האלהים Sons
42 of the Gods – [Nature] saw the daughters of האדם Adam
Ch. 6. 04 There were Giants in the earth &c E.V. Note The word
הנפלים is from the v. נפל to fall – to fall away, desert, הנפלים
therefore more probably signifies apostates. The word
can have no relation to size; it might mean men of
violence robbers – such as precipitately & rashly fall on
to others and rob or murder them. (See v. 13th.)
" – and also after that when the sons of האלהים the Gods came
in to the daughters of האדם Adam. Note. This and v. 2
have both ה emph. the before Elohim just as v. 22 & 23 Ch. 5 –
These בני האלהים Sons of Elohim seem to be a distinct order of men from the decendants of Adam; –
and probably the phrase Beni Elohim merely signified
Children of nature, as we call the uncultivated Savages
They were probably so called, not only because they were in
a natural & uncultivated state; but because they worshiped
the Elohim and not Jehovah. "The Ancient idolaters
in general", says Parkhurst, "called the material Heavens
& their representatives, אלהים Elohim" Again he says
on Ps. 97. v. 7 "that כל אלהים means all the Elohim of
the Heathen, i.e. the heavens in their several constitutions
and operations, which are indeed the Angelic Agents
or Ministers of Jehovah" So he asks concerning
the jews – "could they doubt whether Elohim אלהים
as applied by Moses in the history of the creation denoted
a plurality of Agents. Aben Ezra observes "By the sons of
אלהים Elohim are to be understood the sons of the princes
or judges who administered in the land in the name
of God". And so says Rabbi Solomon Jarchi –
" And it repented the Lord &c E. V
Note Bellamy thus renders this vers. Yet Jehovah was
satisfied that he had made man on the earth: notwithstanding he idolized himself at the heart.
The word נחם, here rendered in the Rec. version, by "repented"
does more generally signify to comfort, console, cheer
and as a noun consolation, comfort. The more radical meaning seems to be to change the mind or affections
though tho' it more generally signifies a change for the better
i.e. from grief to consolation, yet it is supposed by
some sometimes to mean the contrary – and so
is rendered to repent. Parkhurst is of this latter

opinion; that Bellamy disputes that it ever has the sense of repented. The LXX however render it frequently by μετανοεω to reform or repent.

With regard to Bellamy's rendering of the latter clause of the verse under consideration; to wit, "notwithstanding he idolized himself" &c I would observe, that to idolize seems rather far fetched. The Heb. word thus rendered is עצב which signifies, to work, to form with labour and travail - and in reference to the mind, to grieve afflict &c - It is once applied Isa. 44. 19, to the worship of an Idol - refering either to the labor or pains with which such service was performed, or more probably to the grief & affliction which came in consequence of such worship. From this single application Bellamy seems to have caught the idea of Idolizing! by which he has rendered the word. I will be however propper to observe that in one respect Bellamy is correct. He has rendered it as in the Hithpael conjugation - "he idolized himself" - Notwithstanding he hath afflicted himself to his heart -

7 The last clause of v.7 Bellamy renders - Yet I am satisfied that I made him.

9 Noah - perfect in his generations E.V. - Heb בדרתיו in his revolutions or overturnings - i.e. through the changes or visisitudes of his life - not in his דרתיו begetings or acts of generation. - Last clause - and Noah walks himself with את האלהים the God - (see Ch. 5. v. 22 and sequel - Note - Bellamy renders v. 2 of Ch. 6 - thus בני האלהים the children of the God. &

Ch. 7 - v. 1 - for thee have I seen righteous before me in this generation E.V. For with thee I have seen justice in this revolution -

2 - thou shalt take to thee by sevens, a male & his female Heb. שבעה שבעה איש ואשתו seven seven איש a man and his wife i.e. seven of each - male & female.

11 In the six hundredth year of Noah's life - he entered into the ark - he was 500 years old before he begat Shem &c - and it was after he had begotten his three sons that he received the command to build the ark. How then could he have been 120 years in building his ship? Does the 120 years mentioned Ch. 6th v. 3 refer to the time in which the ark should be built?

Ch. 9 - v. 1st And God Blessed Noah and his sons and said unto them be fruitful &c. The same is repeated at v 7th That this does not amount to a command is plain - Noah did not consider himself bound to multiply and consequently never did it - We hear of his having no children after

Heb. Crit. } the flood - And it is expressly stated at v 19
43 } that from the three sons of Noah Shem Ham & Japhet
the whole earth was overspread -
Ch. 11 - 4 - Let us make us a name lest we be scattered abroad &
let us make us a place lest we be &
" 12 - 8 - and proclaimed [preached] in the name of Jehovah
13 4 — and there he preach the name of Jehovah.
14 3 - the vale of Siddim עמק השדים the valley of the Shedim
Not. This word - שדים is rendered by "devils" Ps 106. 37. see what I have said there on this subject
17 — the kings dale עמק המלך E.V. the valley of the king
18 - And Melchizedek king of Salem E.V. Note - Melchizedek is given in two words in Heb. מלכי־צדק - Malchi Zedek King of Justice. and then is added מלך שלם Malech Shallum or Salem - king of peace. - So it is King of Justice, king of peace -
Ch. 15 - v. 2 — I am thy shield and thy exceeding great reward &
Note. The Samaritan Pentateuch here reads ארבה I will multiply instead of הרבה great - So according to this reading the rendering would be - I am thy protection - & will compensate thee - I will multiply thee exceedingly. this seems to be the correct reading according to Abram's answer - "Lord - Jehovah (אדני יהוה what wilt thou give to me, while I am going destitute? (i.e. "Childless") q.d. How canst thou multiply me while I am going on childless - "Behold to me thou hast given no seed &
v. 7 And he said unto him I am the Lord which brought thee out of Ur of the Chaldees &c. E.V.. Note. The Heb word אור Aur or "Ur" which is here given as the name of a place, signifies fire. Some have supposed that it should be so rendered -. There seems to be a tradition among the Jews and also among the Arabs or Ishmaelites, that Abram was persecuted and cast into the fire by his own country men the Chaldeans - Ben. Hamkal - thus writes. "They say that Babel was founded by Tokah Pirvash; and there was Abraham, to whom be peace! thrown into the fire. there are two heaps, one of which is called Koudi Kerouk, Koudi Derbar: in this the ashes still remain and they say that it was the fire of Nimrod into which Abraham was cast; may peace be on him!
(See Calmet in Babel.)

Ch. 16th v. - and when she saw that she had conceived her mistress was disprised in her eyes. E.V. - was esteemed light in her eyes —
v. 5 - I was despised in her eyes - esteemed light in her eyes
v. 11 - Behold thou art with child & E.V. הרה Thou art pregnant — and shall call his name ישמעאל Ishmael - God will hear — —
v. 12 - and he shall be a wild man - פרא אדם
a roving-man, or in one word, a rovier
Ch. 17th 1st — I am the Almighty God. E.V. אל שדי the All bountiful - God - or the All bountiful Interposer q.d. the Medium of every blessing — — So it follows in ve
I will make my covenant between me & thee and I will multiply thee exceedingly —
v. 11 And ye shall circumcise the flesh of your forskin E.V
And ye shall circumcise your superfluous flesh —
— and it shall be a token - לאות for a sign of ברית purification -
13 - and my covenant ברית my purification (ברית אות the sign of my purification) shall be in your flesh — for a future (and substantial) purification ברית עולם
18 And Abraham said unto God - O that Ismael might live before thee. Note. From this verse & the one above, it appears that Abraham had but little or no faith in the promise of God - that he should have a son by Sarah. So he desired that Ishmael might be accepted as his rightful heir, and inherit the promises. But this would not do - Ishmael was forgotten in the circumcision - before Abraham was circumcised - before he received אות ברית the sign of the purification - therefore he could not be admitted as the true seed — So in order to produce faith in Abraham who as yet was unbelieving, he repeats more emphatically his promise in the next verse. Sarah thy wife shall bear thee a son indeed — v. 21 — and that at this set time next year. So Abraham circumcised himself and his house hold the selfsame day, as appears from v. 23. 24 - Thus it is evident that he was circumcised 13 months before he begot Isaac - consequently Israel was forgotten in circumcision.

Heb. 4th } Gen. Ch. 18th. Note this Chapter & the 19th are remarkable for changing of personal pronouns from sing. to pl. & vice versa —. The three men אנשים are addressed by him sometime in the sing. sometimes in the pl. — one who is called Jehovah tarried and talked with Abraham — meantime two messengers מלאכים arrived at Sodom. All this Ambiguity of language has been dragged in to support the doctrine of a Trinity of persons in the God head!! For say the abettors of this masterpiece of antichrist how absurdity — Abraham Jeho. appeared to Abraham and he lifted up his eyes and saw three men and these three men — were no other than three eternal persons of the adorable trinity — We shall examine this subject as we pass through the chapter Some of difficulties will be got over by adopting the various readings of the Samaritan Pentateuch

v. 1 And Jehovah appeared unto him in the plains of Mamre &c — v. 2 Then he lifted up his eyes and looked and lo, three men (שלשה אנשים) stood by him, and when he saw, he ran to meet them &c — Now must we necessarily infer that these three men are the same as Jehovah mentioned in the 1st. verse? — No one but a trinitarian would have ever thought of such a thing. First it is stated that Jehovah appeared to Abraham — & and subsequent to that, as the form of the verb וישא signifies Abraham lifted up his eyes and saw three men אנשים &c This is another and distinct statement from the first and in the series of the narration is placed after it. It may be also considered unfortunate for the trinitarian cause that the term אנשים Enoshim is here used — The lowest epithet in the Heb. language (except מת Mothi mortals) applied to human beings —. Its radical signification is weak, infirm, diseased &c (see what I have said Jan. 17. 9th) Parkhurst himself who labours to prove that these three men were the "three blessed Trinity"!! says expressly that man is "thus called אנוש מנוש Enos & Enoshim from the infirm, & wretched state into which he fell by sin." Again he says — "This name אדם Adam

importing their being created in the likeness of God as to holiness, happiness and immortality; but by sin man became אנוש [Enos] a wretch, and this is the name by which the species is most commonly called in Scripture". According then to Parkhurst's own statement Abraham saw שלשה אנשים three inferior wretches approaching him and yet he would have us believe that these three wretched beings, were the One Eternal Jehovah !!! —

v. 3 - But when Abraham addressed these three men, he addressed them in the singular - "And said My Lord if now I have found favor in thy sight - pass not by thy servant. &c - Lu? Is it not very easy and natural to suppose that Abraham addressed himself to only one of the three - the foremost - in behalf of all of them? - But it must be observed that אדני is not certainly singular - it would be just so written if it were plural. It's number is determined by the pronouns that follow. The Samaritan Pentateuch has here the plural pronouns - "My Lords" - or "Sirs, if I have found favour in עיניכם your eyes תעברו pass ye not by עבדכם your servant! This makes an appropriate reading and is probably correct

v 4 & in the 4 v The text has the pl. pron! ורחצו wash ye רגליכם your feet, and והשענו rest yourselves &c

v 5 So also the 5th v — & the 8th & 9th

v 10 Here we have the sing. - And he said I will surely return &c We may either suppose that one of the company is here refered to as speaking, or that Jehovah is refered to as speaking to Abraham either immediately or more probably mediately through one or all of these men.

11 Now Abraham and Sarah were old and well stricken in years - ז. ר. באים בימים - advanced in days -

13 And Jehovah said &c Here Jehovah himself speaks either immediately or mediately through by these men. This is a common mode of expression in the Sacred text. The מלאכים messengers of Jehovah, whether men in the body or celestial beings - are frequently styled Jehovah

16 And the men arose - אנשים Enosim —

Heb. Cent. 45 } Ch. 18th v. 22 - And the men [אנשים Enosim] turned their faces from thence and went toward Sodom -: but Abraham stood yet before Jehovah

Note. Here Jehovah is mentioned as distinct from the men - - The men is the three men had gone toward Sodom. but Abraham stood yet in the presence of Jehovah - A marginal reading transposes the names of Jehovah & Abraham - thus Jehovah stood yet לפני to the face of Abraham. i.e. Jehovah was still manifest to Abraham after the departure of the men. Whether this manifestation was by a celestial מלאך messenger or otherwise we are not informed: but no man in his senses will suppose that it was the Eternal himself Whether an earthly or celestial messenger, Abraham had a long and familiar talk with him and it is stated at verse 33 And Jehovah went his way when he had finished talking with Abraham. Most likely he was a man to whom the fate of Sodom had been revealed - At all events it is common in scripture to mention the talking of human beings with Jehovah & Jehovah with them without informing us of the exact manner in which such communications were given & received - In Ch 17, it is said Jehovah appeared to Abraham and spake to him - and talked with Ch 25. v-22-23 Rebecka went to enquire of Jehovah And Jehovah said unto her &c - i.e he answered her queries familiarly - It has been thought by some that the Cherubim & burning flame mentioned Ch. 3. v. 24 were a medium of communication from God to man - at least the sacred symbols called Cherubim constituted this medium and the "burning flame" alluded to the sacrificial worship which was then appointed - These two the Cherubim or medium of communications and the burning flame or medium of atonement were

institute but to keep — preserve the way of the tree of life — These sacred symbols & sacrificial worship were handed down from Adam through the line of Seth — to Noah From Noah through Shem to his Posterity & to Abraham, Isaac, Jacob &c — These were lost to the children of Israel during their long servility in Egypt — But preserved by the decendents of Melchisedeck — on Mount Sinai — where Moses again obtained a sight of them & made his the ark with Cherubim &c according to the pattern shewn in the mount; and thus restored the Cherubim and sacrificial worship to the decendents of Abraham — The exact manner in which divine responses were given has been a fruitful source of conjecture among the learned — but all their conjectures are unsatisfactory We know that frequently they are said to enquire of Jehovah — and Jehovah is said to answer — when they only enquired of the Priest or the Prophet &c This manner of language is common in the scriptures and seems to have been familiar to the Hebrews —

Ch. 19 — 1st — It is said that two Angels — מלאכים messengers came to Sodom — From this it has been supposed that — only two of the men departed from Abraham towards Sodom, while the other remained with him and held that memorable conversation commencing at v. 22 of Ch 18 — to the End. This however is conjecture — at v. 22 of Ch 18 it is said "the men departed", and the natural inference there is, that, the three, which had called on Abraham had departed — and left Abraham standing before the Lord i.e. a messenger of Jehovah — But it is said that the men departed "toward Sodom" — We are next informed that "two messengers came to Sodom" It is not stated that they were the same that had been with Abraham This conclusion rests wholly on conjecture. And if we should grant them to have been two of the three men that talked with Abraham, yet that the other remained with Abraham, is again conjecture — and a conjecture too, that is contrary to the simple statement of the narration — that, "the three men had turned their faces from thence and went toward Sodom. On the supposition that the messengers which arrived at Sodom are

Heb Crit
46

two of the men who had visited Abraham
it, is just as easy to conjecture that the other
stopped by the way, as to suppose that he remained
with Abraham. There is nothing in the account which would
lead us to conclude that the "Angels" which arrived at
Sodom were any thing but earthly messengers – men com-
missioned of God to save Lot &c – They are frequently
called men [Heb אנשים] by the inhabitants of Sodom, by Lot
and by the writer of the narrative – The miracle of smiting the
men of Sodom with blindness – or even of destroying Sodom
is no greater than what has been wrought by men – Ch. 19
v. 2 These two men are addressed in the pl. "My Lords" or "Sirs" &c
v. 13 – We will destroy this place – the Lord hath sent us to de-
stroy it. Here these two men expresly state that they
were sent by Jehovah – i.e. commissioned by him
to destroy Sodom. The facts stated in these two chapters
when divested of all conjecture, are these – First. Jehovah
appeared to Abraham in the plains of Mamre – Second
Abraham saw three men standing [ie coming as we say of a
ship "she stands for such a place when she is sailing towards it"]
or rather coming towards him, and with true eastern hos-
pitality, ran to meet them, and entertained them.
Third – When the three men were refreshed, they were
conducted on their way by Abraham and turning their
faces toward Sodom they departed and left Abraham
Fourth. After this duty of hospitality was over, and
Abraham left alone – "he was yet standing before Jehovah"
or rather Abraham stood again in the presence of Jehovah
ie the divine vision or communication which had been interrupted by the 3 men
And Jehovah said shall I hide any thing from Abraham &c –
Fifth. Two messengers arrived at Sodom, in the evening of
the same day that the above events occurred, to warn Lot to
flee out of Sodom, to escape its impending destruction.
Sixth. These two messengers [מלאכים] were men, as they frequent-
ly called [אנשים men or mortals] both by the Sodomites, by Lot
and by the Historian, to wit Moses. They lodged with Lot –
they ate with – they took Lot & his wife and daughter by the
hand – they were therefore tangible beings – literally men.
7th These men were endowed with miraculous powers, as
appears from verses 11th & 13th of ch 19th Tho' I would observe
the translation of v 11th called in question. Bellamy
thus translates it "And they smote the men that
were at the door of the house with blindness
both small and great so that they wearied to
find (approach) the door.

According to this rendering there was no miracle in the case.

Now in all these naked facts no simple reader would ever think, of a trinity of persons in the God head being here exhibited. Such a notion is a bold and far fetche conjecture, and serves only to show how an overweening fondness for a certain dogma, will pervert the understandings of even learned & candid men. A cause which must be propped by such weak and far-fetch arguments, is surely in a tottering condition.

Ch. 19 v 26 — "But his wife looked back from behind him, and she became a pillar of salt." E.V.
ותבט אשתו מאחריו ותהי נציב מלח — Bellamy thus renders this verse, "But his wife looked after her posterity; and she became a memorial of destruction. In favor of this rendering it may be observed that מאחרי rendered in the rec:d version "behind", may properly denote "posterity" as rendered by Bellamy: but the pron. suffixt ו is masc. and would read "his posterity" not "her".
The litteral rendering of נציב מלח is certainly as the received translation has it — "a pillar of salt". This Bellamy has supposed to be figurative and so construed it meant "a memorial of destruction". He is not alone in that conjecture. In Calmet we have the following — "Some are of opinion that being surprised and suffocated with fire and smoke, she continued in the same place, as immovable as a rock of salt; others, that a column or monument of salt stone was erected on her grave; others, that she was stifled in the flame, and became a monument of salt to posterity; that is, a permanent and durable monument of her imprudence". (see Calmet in Lot)
Again, Calmet says Salt is a symbol of perpetuity. Thus they used of a covenant, "It is a covenant of salt forever before the Lord" Numm. 18. 19. v — Salt is the symbol also barrenness or sterility [rather of perpetual destruction] When Abimelech took the city of Schechem he destroyed it and sowed the place with salt that it might always remain desert. Judg. 9. 45.
Zephaniah (II. 9) threatens the Ammonites and Moabites from the Lord; "Moab shall be as Sodom and the children of Ammon as Gomorrah, even in the breeding of nettles and salt-pits, and a perpetual desolation."
(see Art. Salt)
On the other hand for the support of the litteral meaning — Josephus declared that

Heb Cret } "Lots wife ---- was changed into a
4y } pillar of salt. For I have seen it, and it
remains to this day." Thus we have the testimony
of an eye witness in support of the litteral rendering
of this phrase. But qu? Admitting Josephus
to be candid, and that he had actually seen "a pillar
of Salt". How did he know certainly that said
pillar was Lots wife? or the identical pillar into
which she had been changed? Such a knowledge I
conceive to be impossible, unless by revelation from
God, to which Josephus does not pretend. All
then that can be inferred from Josephus testimony,
is that he saw a pillar of salt which he verily believed
was the one into which Lots wife had been changed.
That the [or a] pillar of salt was still standing
there is also attested by Clement of Rome,
contemporary contemporary with Josephus.
The same thing is asserted by Irenaeus in the
next century, with the addition of an hypothesis
how it came to last so long with all its members
entire!!. In relation to these two last authorities
the same question arises as that in relation to
Josephus. But Irenaeus goes beyon Josephus or the
litteral meaning of the text itself, when he says
that "all the members of Lots wife were preserved
entire in their original form - the substance only
being changed - a woman of salt - instead of a woman
of flesh!! Surely he wanted Gauls us believe all the
wonderworking metamorphuses produced by Medusa's
head as related by Ovid! This entire preservation
of members, Josephus does not pretend to; he simply
calls it - "a pillar of salt. The Heb. word נְצִיב
(rendered pillar) as is correctly observed in Calmet
"by no means expressed form, but fixation
settledness; hence a military post [station] 1 Sam
10, 5." Hence in the most litteral acceptation
of the terms we are not informed that she
was turned to a statue of Salt with her former
and members preserved entire but simply
that she became a נְצִיב fixed mass of salt

Ch. 19. v 27 – And Abraham was early in the morning at the place where he stood את־פני יהוה with the presence of Jehovah. What is this פנים presence of Jehovah unless, it be the Cherubim ~~or made~~ which were instituted immediately after the fall as a medium of communication from God to man. If we suppose that these symbols had been preserved by the faithful, and that they constituted a sufficient medium of communication – we shall more easily comprehend, the statements which seem to be so familiarly made – of the people of that dispensation enquiring of Jehovah & his answering them & conversing familiarly with them. See ch. 25. v. 22 where Rebekah went to enquire of Jehovah – and Jehovah said into her to and note there "

Ch 21 – 11 – And the thing was exceedingly wrong in Abraham's eyes, concerning his son

v. 20 – and he became an archer – E.V. and he was great with the bow. "

v 31 Therefore they called the name of that place Beersheba באר שבע the well of satisfaction, because there both of them נשבעו were reconciled or satisfied

v. 33 And ~~he~~ Abraham planted a grove in Beer-sheba, and called there on the name of the Lord the everlasting God. E.V. – and קרא proclaimed or preached there בשם in the name of Jehovah אל עולם the invisible God.

Ch 22. v 18 And in thy seed all the nations of the earth shall bless themselves (והתברכו Hithpael conj.)

v – 12 Isaac is call Abrahams' בן יחיד only son notwithstanding he had another, to wit, Ishmael – The meaning of only son seems to be most beloved. It is in this sense that Jesus is called the "only begotten" – The apostle says "now are we the sons of God."

Ch 25. 8 And Abraham gave up the ghost & died, in a good old age, an old man and full of years; and was gathered to his people. E.V

And Abraham expired & died, in a good old age and satisfied and he gathered to his people – i.e. after the dissolution of his body he gathers to Kindred spirits – spirits of similar affections with himself. The text can have no relation to his body that it was gathered to his people is buried in the sepulchre of his fathers; for he had

Heb. Crit. 48 left the land of his nativity and his kindred, and was buried in a foreign land — This passage then clearly determines the meaning of the phrase וַיֵּאָסֶף אֶל עַמָּיו And he gathered to his people, which frequently occurs. Observe the verb נאסף is not in the Niphel or passive — but in Kal — active he gathered: not he was gathered.

Ch 25 — 17 The same phrase is used in relation to Ishmael — And he expired and died וַיִּגְוַע וַיָּמָת and he gathered to his people. The same observations are applicable to the case of Ishmael. He was not buried in the sepulchor of his father — He dwelt in the wilderness of Paran. and was great with the bow i.e. was an expert archer and according to the prophecy concerning Ch 16th v 12 he was a wild man — his hand was against every man and every mans hand was against him. So as to his burial it he was remote from his ancestors so his gathering to his people refers to his gathering to his own clads in the spiritual world —

v. 18th — and he died [or Heb. נָפַל fell] in the presence of all his brethren — if he died before any of his brethren. His gathering to his people could not therefore mean that he gathered to the spirits of his natural Kindred in the spiritual world but spirits of similar affections — such as were in a similar moral condition:

v 22 — and she went to inquire אֶת־יְהוָה with or by Jehovah

23 And the Lord said unto her — Rb. From these passages it is evident there was some well known order of communication with Jehovah. by which he could be enquired of — and answers received — This medium was most probably the Cherubim &c where an officiating priest heard and answered in the name of Jehovah — Such a medium of communication being well known and understood & being acknowledged as of divine appointment — going to that order to enquire was familiarly called "going to inquire of Jehovah" — and so with respect to the answers received — it was familiarly said the Lord answered or the Lord said so & so — (See in particular what I have extracted out of Bellamy. Commonplace Book vol. I p 41 Art. Belamy. on Gen. 21 17)

Ch. 30 v 8 — With great wrestlings have I wrestled. & V
Heb נפתולי אלהים with wrestlings of God I have wrestled
Note. Here the rec'd version translates the word Elohim אלהים
(usually God) by an adjective, "great" — Probably this rendering
would be the more correct one, in many other passages
e.g. יהוה אלהים Jehovah Elohim would be the Great Jehovah

" " 13 And Leah said באשרי in (ashuri) my prosperity surely the
daughters will אשרוני wish me prosperity (ashuru) and she called
his name Asher (אשר Prosperity)

14 And Reuben — found mandrakes E.V. דודאים Love-Apples?
Give of thy sons Love-apples — would'st thou take away my
son's love-apples — he shall lie with thee to night for
thy sons דודאים love-apples — Tomatoes (?)

27 — I have learned by experience & E.V Thus is translated the word
נחשתי — which signifies to view, observe, examine critically — &
So, "I have observed how the Lord hath blessed me for thy sake"

30 — the Lord hath blessed thee since my coming — לרגלי by means
of my feet — the Lord hath blessed thee by means of my feet — the Syrian

Ch 31 v 20 — And Jacob stole away unawares to Laban E.V
And Jacob stole את-לב לבן את-הארמי the heart of Laban the Aramite
unless we should render the particle את as a prep. from, then
it might read "Jacob stole away from the heart of Laban" i.e. without
his knowledge — את-לב with out heart, meaning without
knowledge — void of understanding — So also

v 26 — thou hast stolen away unawares to me E V
thou hast stolen away את-לבבי from my heart — without
my knowledge

Ch 31 v 53 The God of Abraham and the God of Nahor — שפטו
they shall judge be from pl. form of this verb it would
appear that Laban considered the God of Abraham & the
God of Nahor as distinct from each other — "they, i.e
both of them shall judge between us" — Note The words
אלהי אביהם the God of their fathers are placed after the verb
ישפטו they shall judge and are wanting in some Heb copies
On the other hand in the Samaritan Pentateuch the v. ישפטו
has the ו transposed ישפוט so as to read singular "he shall judge"
and also instead of אלהי אביהם it reads אלהי אברהם — i.e instead of "the God
of their fathers" it reads "the God of Abraham" & this by the
change of a single letter i.e ה for ו. A number of copies
have a ו prefixed to the last יצחק — According to these emend-
ations (even the Pentateuch & collateral copies)
the passage would read thus — The God of Abraham and the God
of Nahor (the) shall judge between us — Yea the God of Abraham
(then it follows) but Jacob swore by the fear of his father Isaac
Thus Laban appealed to the God of the departed (i.e the Ghost ordained
of Abraham & Nahor) while Jacob appealed to the present manifestation
of God in his living father Isaac (see Deuteronomie vol I Comm.

Heb. Crit. Gen. 32. 20. — For he said I will appease him with a present. E.V. For he had said I will cover his face with a present.

Gen. 32. 25 — And there wrestled a man with him until the break of day. E.V. And a man contended with him until the ascent of the dawn (or until the going up or off of the darkness)

" 26 And he said let me go, for the day breaketh. E.V. And he said dismiss me for the darkness ascends off the dawn ascendeth.

" — I will not let thee go — לא אשלחך - I will not dismiss thee

33. 11 Take I pray thee my blessing that is brought to thee, because God hath dealt graciously with me, and because I have enough. And he urged him and he took it. E.V. Accept now, my blessing which was brought to thee, for God hath favored me; and because all is mine. So he urged him, and he accepted.

Note. The clause כל-לי-יש ויש - and because all is mine, is erroneously rendered in the rec. version and because I have enough. Jacob doubtless refered to the inheritance of the Patrimonial estate - the right to which, he had extorted from Esau for a sinful mess of pottage. It was to compensate & appease him for this very act, & to appease him for the treachery of taking away his blessing, that Jacob made him so magnificent a present. When therefore Esau modestly & generously refused the present, saying רב-לי-יש "I have abundance my brother (not כל-לי-יש I have all) keep to thy self what thou hast"; Jacob answered tho' thou hast abundance, yet accept of the present which I sent thee; for God favored me, not only with this abundance, and not only so, but all the patrimonial estate is mine. I can spare this well enough - being thus urged Esau accepted.

37. 19 — — behold this dreamer cometh. E.V.
behold this בעל החלמות master of dreams cometh

" 27 — And his brethren were content E.V.
And his brethren שמעו heard

41. 43 — And they cried before them Bow the Knee — E.V
— And they proclaimed before him (אברך) The Father of blessing
Note. The word אברך is rendered by Aquila & the

Vulgate, and followed by our translators "Bow the Knee, as if it were from ברך to Kneel - but the imperative of ברך is הברך not אברך, which latter form of the word cannot be grammatically deduced from ברך according to any rule of the Heb Language On this account the abettors of the 9 versions have suggested that - אברך (prefixing א for ה) might be an Egyptian variation of the Heb word הברך (imper.) and that the author of the story here intended to quote the Egyptian word, in their own dialect, which was used in the proclamation. In answer to this, it may be observed that we lack proof that so slight a variation as is indicated by this interpretation - distinguished the Egyptian & Hebrew language. Indeed we have proof that the languages were entirely distinct so much so that the parties could not communicate without an interpreter - See Gen 42-23. where it is stated that Joseph spoke to them by an interpreter; and so distinct & different was the Egyptian language from that of the Heb. that Joseph's brethren talked freely together in his presence without suspecting themselves to be understood —. But when we suppose this word אברך to be a pluriliteral, or compound Heb. word, from אב The father & ברך blessing - the language is Hebrew and the translation natural & easy - "The father of Blessing" This translation also better agrees with that pompous name which Pharaoh gave to Joseph - & it being a proper name is no doubt given in the Egyptian language צפנת פענח Zaphnath-paaneah "The Saviour of the World" (see Gen. 41. 45)

Gen. 42-38 — Ye will bring down my gray hairs with sorrow to the grave. E.V. Note שאולה Sheolah, the only Heb. word rendered hell, is here rendered correctly rendered "grave". Observe his "gray hairs" were to be brought down to Sheol - not his soul

44.29 — Ye shall bring down my gray hairs with sorrow to the grave. E.V — Grave - שאולה Sheolah - see above

" 7 — God forbid that thy servant should do according to this thing. E.V - חלילה - A profanation לעבדיך to thy servants to do according to this thing - Note. No word for God in the Heb.

" 17 God forbid me — חלילה לי It would be a profanation to me &c. as above — No word for God in Heb.

Hebrew Gen. 45-16 And the fame thereof was heard &c E.V.
" 50-3 ויהקל And the voice (or report) was heard &c
Gen. 47-28 — So the whole age of Jacob was a hundred & forty & seven years. E.V.
— And the days of the years of Jacob's life were &c
" 48-3 — God Almighty appeared to me. &c E.V.
שדי אל God All-bountiful or the All Bountiful interposer
Note. The word שדי is from שדד to pour or shed forth bountifully and therefore as a noun signifies bountiful rather than powerful.
" 49-23 - The Archers have sorely grieved him &c E.V.
בעלי חצים - The Masters of arrows &c
" " 25 - Even by the God of thy father who shall help thee; and the Almighty who shall bless thee. E.V.
By the God (אל the powerful) of thy father who will help thee, and the שדי All-bountiful who shall bless thee
" " 33 — and yielded up the Ghost and was gathered unto his people. E.V.
ויאסף And expired & gathered to his people

EXODUS ואלה שמות And these (are) the Names

4. 16 And he shall be thy spokesman unto the people E.V.
And he shall speak for thee to the people - and he shall certainly be to thee for a mouth, and thou shalt be to him for God.
20 And Moses took his wife & his sons & set them upon an ass. E.V.
וירכבם (literally) and rode them (i.e. caused them to ride) on an ass
5. 1 — Let my people go that they may hold a feast unto me &c E.V.
שלח את עמי that they may dance to me in the wilderness
Note. The verb חגה to dance with its derivatives are generally rendered by the translators, feast. This surely is contrary to all just rules of Philology. That feasting was usually an attending circumstance of the Dance is not to be disputed. But it must not be forgotten that the feast was appended to the Dance and not the dance to the feast. To call this Solemn exercise by a name which only designated some of its usually attending circumstances while the principle characteristic of the performance is left wholly out of view, is, to say the least of it, an inadequate mode of communicating Ideas — The principle object & business was to dance, not to feast — The most prominent part of the ceremony was dancing — the attending circumstance of feasting or eating was more owing to the necessary demands of hunger, than to any voluntary design — especially where the dance continued for some time. But what ought to decide — the word as a verb does

signify to dance & not only to dance but to gyrate or dance round in circles, and as a noun signifies a gyration or circular-dance. Why then should a word so expressive & descriptive of dancing be rendered to feast, merely because eating sometimes accompanied this exhilarating ceremony?

Exod 5- 13th. And he hardened Pharaoh's heart & E.V.
Note. Who hardened Pharaoh's heart? - Should not the words ויחזק לב פרעה be rendered as they literally mean, And Pharaoh hardened the heart? In this same Chapter v 22 this same phrase ויחזק לב-פרעה is rendered impersonally & passively - not "He hardened Pharaoh's heart - but "Pharaoh's heart was hardened"

" 9. 24 So there was hail & fire mingled with the hail, E.V.
So there was hail & fire מתלקחת במתוך moulving steady in the midst of the hail.

" 27 — the Lord is righteous & I and my people wicked & E.V.
Jehovah is just & I and my people ungodly (is unjust)

28 — — that there be no more mighty thunderings & E.V.
that there be no more קולות אלהים voices of God

30 — I know that ye will not yet fear the Lord
I know that ye will not yet fear the face of Jehovah
Note. By what authority the translators here put a not I cannot tell - There is no negative in the Heb.

" 10-7 — knowest thou not yet that Egypt is destroyed?
knowest thou that Egypt is (כלתה) already destroyed?
No negative in Heb text

9 — for we must hold a feast unto the Lord E.V.
for we must have a dance of Jehovah

17 Now therefore forgive I pray thee my sin E.V.
ועתה שא And now bear (bear up or bear off) I beseech thee my sin

25 — Thou must give us also sacrifices & burnt offerings & E.V.
Thou must also put into our hand sacrifices &
Note. It has been argued, that the word חג must signify feast because at v 9th with our flocks & with our herds will we go - for we must hold a (חג) feast to the Lord. Why it is asked, was it necessary that the flocks & herds must go for the simple occasion of a dance? Is'd not more probable that this need a feast, and these flocks were designed for barbacues &c? - To which I would answer as above hinted, that undoubtedly the people must needs have somewhat to eat even if they went for the express purpose of dancing. A further design for taking the flocks is stated v. 25, namely for Sacrifices & Burnt offerings. So still a dance was

Feb. Brit} undoubtedly intended, and the strongest
proof of this is, the fact. They did actually hold
a dance to Jehovah after they had escaped the
Egyptian bondage. (See Ch. 15th v 20

Exod. Ch. 11th v 8 — Get thee out and all the people that
follow thee. E. V. — and all the people who are
at thy feet. i.e. who are subject to thee at thy command

" 12-17 — For in this selfsame day, have I brought your armies out
of the land of Egypt. E. V.
For (בעצם) in force on this day I have brought &c

" " 23 — and will not suffer the destroyer to come into your houses. E.V
and will not grant the destruction (המשחית to destroy &c) to
enter into your houses —

" 15.20 — and all the women went out after her with timbrels & with
dances — E.V. Note. The word here rendered "Women" is הנשים
women or rather wives נשות or virgins — The word
מחלת rendered dances, Parkhurst is of opinion, signifies "some
pitch reed-instrument of musick with holes, as a flute, pipe
or fife" The reasons assigned are 1st. Because it is associated with
תף the toph, or timbrel or tabor which certainly a musical
instrument. 2nd From the radical sense of the word, the verb
חלל signifying "to make a hole or opening" & as a N. pl. מחללות
holes openings. So that the word מחול, or pl. מחללות is at
once a name and description of a musical instrument having
holes such as a flute or fife. According to this view the
passage would read thus — "And Miryam the prophetess the
sister of Aaron took a timbrel in her hand all the women
went forth after her with timbrels & with flutes fifes."
So than, though as Parkhurst well observes, that tho' this
word is often in our translation rendered dance, yet this is
rather implied than expressed. There is no doubt but dancing
is implied, because dancing was a usual attendant on instrumental
music — "We have piped to you, said Xt in the parable & ye have not
danced". This expression proves conclusively that where there
was piping, dancing was expected — was a usual attendant — and dis-
satisfaction & disappointment ensued when the dancing was not
attended to. Yet all this does not justify the rendering a
word by some circumstance implied in it, rather by its proper
and radical meaning. The word undoubtedly means some
kind of instrument of music, and ought to be so rendered.
By this latitudinous mode of rendering or rather construing
the sacred writers are often tortured to say what they never in-
tended, or at least to throw away what they did say for the sake
of expressing what they only implied. Thus when they
would speak of a Dance to Jehovah, by the word מחול which

truly signifies Dance = it must not be rendered by what is expressed i.e. חג a dance but what was implied "a feast to the Lord" because feasting was a usual attending circumstance on dancing. See what I have said on the verb חגג Exod. 5:1

Exod. 15 - 25 = And the Lord shewed him a tree. Note in the Hebl text the v. ויורהו and shewed him is irregular and defective The Samaritan Pentateuch corrects this defect: it reads in that text ויוראהו & still more properly in two Collateral copies ויוראיהו which is the Hiphil form of the v. ראה to see — caused him to see i.e. shewed him.

" 18 - 19. — Be thou for the people to God-ward, that thou mayest bring the causes unto God. E. V. —

Note. The phrase "for the people to God-ward" is awkward and unintelligible. There is some difficulty in rendering the text; but by attending to the Context the sense may be clearly collected. The phrase מול האלהים לעם a cutting of the Elohim is rendered "to God-ward". The word מול certainly signifies to cut off — separate. It and so may, in a secondary sense, signify — the dividing line, border, or boundary, which separates things — Under this view Parkhurst has proposed this rendering — "Thou (Moses) shalt be a boundary of God to the people" i.e. a medium of communication from God to people & from the people to God. But cannot be the sense. Moses had all along been the medium of intercommunication between God & the people. A new order of things was about to be instituted, by the counsel of Jethro the Speaker of these words; when the old order of intercommunication was of course to be abolished. Therefore Jethro could not intend to say to Moses "Thou shalt be the medium of intercommunication between God & the people" when this was the very thing he had reprobated and counseled Moses to abolish; and was now pointing out to him another order. See v. 14 where Moses father in law said to him — What is this thing that thou doest to the people? Why sittest thou thyself alone and all the people stand by thee from morning till evening? Moses answers v. 15 — Because the people come unto me to enquire of God — — — and I make them know the statutes of God & his laws. Thus plainly declaring that he used the medium of intercommunication between God & the people — Jethro found fault with this — v. 17. The thing that thou doest is not good v. 18 Thou wilt surely wear away both thou & this people v. Hearken therefore to my voice and I will give

Heb. Crit. 52

thee counsel" Now is it likely in the very beginning of this counsel he would tell Moses to go on and do what he had already been doing & which he had just declared was not right? חיה אתה לעם לפני האלהים These are the first words of Jethro's counsel "Be thou a God or judge separated from the people" — and in accordance with this he advises Moses to appoint Rulers of thousands &c and let them judge the people at all seasons; and it shall be that every great matter they ~~shall bring unto thee~~ (i.e. Judges, not the people, the latter having no immediate access to Moses at all) shall bring to thee, but every small matter they shall judge — Be Thou by the sequel of the counsel is clearly settled the meaning of the sentence There may be some difficulty to a novice in the Heb. with respect to the use of the prep. ל to being rendered from. Thou shalt be לעם to the people a separated Elohim or judge This is an Hebraism is a usual mode of expression & meaning to, in relation to, in respect to, — So — Thou shalt be to, or in relation to the people, a separate Elohim or Judge i.e. Clearly in sense — a Judge separate from the people.

Exod 18 — 21 — able men אנשי חיל men of fortitude or firmness, force

" " 25 — And Moses chose &c. Note. There is a remarkable various reading in the Samaritan Pentateuch. Instead of what we find in the Heb. text & in our translation, we have the following. Hoc comma sic legit —

וימלך משה את העם לא מוכן אנכי לבדי לשאת אתכם
יהוה אלהיכם הרבה אתכם והנכם היום ככוכבי השמים
לרב: et sic porro addit, quae extant Deut. c. 11, 12, 13 deinde pergit
and so further adds what is extant in Deut. c. 11, 12, 13 then proceeds —
ויענו וימלך שוב הדבר אשר דברת לעשות: ויקח את ראשי
שבטיכם אנשים חכמים ויודעים ויתן אתם ראשים עליהם
שרי אלפים ושרי מאות שרי חמשים ושרי עשרות ושטרים
לשבטיהם: ואצו את שפטיהם לאמר שמעו בין אחיכם
et quae sequuntur (and what follows) Deut. c. 16, 17, deinde subjungit
(then subjoins) ויצו אתם את כל הדברים אשר יעשון (The whole that is found in the Samaritan Pentateuch, none of which is extant (except the substance of v. 25) in the Heb. text or the received version may be thus rendered — "And Moses said to the People, I am not able myself alone to bear with you. Jehovah your God hath multiplied you, and behold you are this day as the stars of heaven for multitude. (May Jehovah the God of your fathers add to you a thousand times more than ye are, and bless you as he hath said to you) How can I myself bear the fatigue of you and your burden, and your contention?

And they answered and said The word which thou hast spoken is good to be done. And he took of the heads of the tribes, men of wisdom & knowledge and appointed them heads over them; rulers of thousands, rulers of hundreds & rulers of fifties & rulers of tens; & also officers of their tribes. And he charged their judges, saying Hear the causes, ye, between your brethren, and judge righteously between a man & his brother and the stranger with him. Ye shall not respect persons in judgement; ye shall hear the small as well as the great; ye shall not fear the face of man, because the judgement is for God and the cause that is too hard for you, bring to me and I will hear it. So he commanded them all things which they should do! — So for the Samar. Pen. then comes in v. 26 as it stands in the text. "And they judged the people at all times &c —

Exod. 20-7 Thou shalt not take the name of the Lord thy God in vain E.V.
Thou shalt not bear (נשא or carry) the name of Jehovah thy God לשוא for naught — to no purpose —

" " 18 And all the people saw the Thunderings — .... & the noise of the trumpet! Note. Thunder & the sound of a trumpet are queer things for people to see! — The Heb. text does indeed read ראים saw; but the Samaritan Pentateuch reads שמע heard — Thus — And all the people שמע the ~~thunderings~~ thunderings and the sound of the trumpet and ראים saw the lightnings and the mountain smoking &c Note. There is a large omission in the Heb text, & consequently in our translation, which is supplied in the Samaritan Pent. The supplement is made between 17th & 18 verses — Thus

והיה כי יביאך יהוה אלהיך אל ארץ הכנעני אשר אתה
בא עשית והקימות לך אבנים גדלות ושדת אתם
בשיד: וכתבת על האבנים את כל דברי התורה הזאת
בהר ההוא בעבר
הירדן אחרי דרך מבוא השמש בארץ הכנעני הישב
מערבה פול הגלגל אצל אלון פורא פול שכם.

et quae deinceps sequuntur Deut. 27. 4 usque ad vocem בהר
unde pergit — גריזים ובנית שם לזבח ליי׳ then follows ant. 6-7
(of Sect. 2) usque ad אלהיך, post quae addit
After this comes in the text v. 18 with the above amendements, and the beginning of v 19 ויאמרו אל-משה after which words, the Sam. Pen. adds הן הדברים et quae post haec sequuntur Deut. 5. 21, 22, 23, 24. [Answering in our version to v. 24. 25. 26. 27.] deinceps omissis vocibus דבר (in textu) usque ad ונשמעה deinde pergit in textu ואל etc. — —
All which may be thus translated —
And it shall be when Jehovah thy God shall bring thee to the land of the Canaanites, where thou shalt come to possess it; then thou shalt erect for thee great stones, and plaster them with plaster. And thou shalt write upon the stones all the words of this law. And it shall be when ye be gone over Jordan, that ye shall set up these stones which I command you this day in mount Gerizim, and build there an altar to

Heb. text 53 Jehovah, thy an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of Jehovah thy God of whole stones: and thou shalt offer burnt offerings thereon to Jehovah thy God. And thou shalt offer peace offerings and shalt eat there and rejoice before Jehovah thy God. (That mountain (is) beyond the Jordan toward the setting of the sun, in the land of the Canaanites, who dwell in the western border of Gilgal near the oak of Moreh over against Shechem) And all the people heard the thunderings and the lightnings sound of the trumpet and saw the lightnings and the mountain smoking, and when the people saw it they removed & stood remote. And they said unto Moses behold we have seen Jehovah our God in his glory & his greatness, and we have heard his voice from the midst of the fire: we have seen this day that God can talk with man and he live. But why now should we die? for this great fire will consume us. If we shall repeat to hear the voice of our God again, then we shall die. For who is there of all flesh that hath heard the voice of the living God from the midst of the fire as we, and lived? Approach thou and hear all that Jehovah our God shall say; and tell us all which Jehovah our God shall speak to thee, and we will hear & do it. but let not God speak with us lest we die!" —

Thus ends verse 19th of Ch 20 — then begin with v. 20 & proceed as in the text & translation

Exod. Ch. 20th v. 21 — Note. Between v. 21 & 22 there is a large omission in the Heb. text — Or rather, there is a considerable supplement in the text of the Samaritan Pentateuch Instead of proceeding with Heb. text ויאמר יי אל משה we read שמעתי את קול דברי העם הזה et quae sequuntur post hanc vocem (Deut V. 25, 26, dein inserit quae extant Deut. 18-18 (ubi vide varr.) usque ad v. 22 post pergit a loco Deut 5. 27-28

The whole may be thus rendered — —

And Jehovah said to Moses, I have heared, the voice of the words of this people, which they have spoken unto thee and all they have spoken is good. O that their heart was such that they would fear me and keep all my commandments at all times, that it might be well to them and to their children forever. Then I would raise up to them a prophet, like thee, from among their brethren, and I would give my words into his mouth, and he should speak unto them all which I should command him. And it shall be that the man who will not hearken unto my word which he shall speak in my name, I will require from him. But the prophet which shall presume to speak a word in my name, which I have not commanded to be spoken, or shall speak in the name of another

God; even that prophet shall die. And if thou say in thy heart how shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of Jehovah, if the thing be not, nor cometh to pass - that is the word which Jehovah hath not spoken; but the prophet hath spoken it by presumption
Or say to them - Go return to your tents. But thou stand thou here with me, and I will speak to thee all the commandments, and statutes and judgements — And thou shalt teach them and they shall do them in the land which I have given to them for a possession —

Exod 21. 3 — if he were married, then his wife shall go out with him E.V
if he be the husband of a wife, then his wife shall go out with him

" " 6 Then his master shall bring him to the Judges (אלהים Elohim) E.V

" " 8 If she please not her master E.V - If she be had in the eyes of her master who hath betrothed her to himself E.V he not having betrothed her &c
Note. The Heb. text here reads as I have rendered it - Not having betrothed &c. לא יעדה but the Keri reads לו &c having betrothed her to himself. The translators having rejected the text, followed the Keri

" " 13 But if a man lie not in wait but God delivers him &c E.V
Not. This is strange business for God to be at i.e. delivering a man in to the hand of his enemy that he may slay him! Why not render the word אלהים Elohim by Judges as in v 6 above
But if a man lie not in wait, but the judges deliver one into his hand [and he shall execute him according to law] then I will appoint a place where he [the executioner] shall flee [to avoid the summary vengeance of the גאל הדם Goal Hadam or nearer Kinsman or blood relation mentioned inter. al. Deut. 20. 13 & rendered "avenger of blood"]

" " 22 If men strive and hurt a woman with child so that her fruit depart from her, and yet no mischief follow &c E.V
[qu? abortion no mischief?]
If men strive & hurt אשה הרה a pregnant woman, and cause abortion [ויצאו ילדיה literally "and cause to go out her children"] and yet dissolution shall not follow &c - Note. The word ילדיה is ילדה without the insertion of the ' in the S.P. and one of Kennicott's collateral readings

" 22 - 8th If the thief be not found then shall the master of the house be brought unto the Judges E.V —
Note. Here again the word אלהים is rendered by Judges

" " 9 Both parties shall come before the judges [אלהים] E.V
whom the judges [אלהים] shall condemn.

" " 17 - Thou shalt not suffer a witch to live E.V —
How many innocent lives were destroyed in the days of Cotton Mather & others Witch Killing memory by reason of this unfortunate translation of the word מכשפה! This Heb. word is fem.

Heb. Crit. 54 } and signifies a sorceress – or fortune teller – a woman who by Pharmaceutic conjurations or some other juggling shrewd pretends to foretell future event. The radical sense of the word signifies to discover disclose – reveal. It may well be doubted whether a witch, in the common acceptation of the term ever existed. But that pretended fortune tellers did exist in the days of Moses & have existed in all subsequent ages will not be disputed. Such impostors were the objects of this severe law. Their prevalence and mischievous influence, may have been sufficiently great to make such a law necessary.

Ex. 22. 26 Thou shalt not revile the gods. &c E.V.
Thou shalt not vilify [קלל to speak light of] the judges [אלהים]

" 23 – 12 – that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed E.V.
Note. The Samaritan Pentateuch here reads thus – that thy servant and thy maide may rest as thyself, and all thy beasts and the stranger

" " 18th – the fat of my sacrafice E.V. Note. Here the word חג commonly rendered "feast" is rendered "my sacrafice"

" " 19 Note. After – "Thou shalt not boil a kid in his mother's milk" which closes v. 19 the S.P. adds – "For this (is) done made as a sacrafice of remission, and it is a passover to the God of Jacob." – Then comes in v. 20 as in the text.

" " 20 Behold I will send an Angel before thee E.V.
S.P. מלאכי My messenger

" 24. 14 – if any man have any matters to do &c E.V.
מי בעל דברים he who hath words

" 27 – 19 Note. ואשר אתו v 19th. in the Heb. text, S.P. adds after that word the following, which is not found in our translation
ועשית בגדי בגדי תכלת וארגמן ושני תולעת שני וישרת בהם בקדש
Rendered thus – "And thou shalt make each (or all) of the garments of fine linnen, blue & scarlet in which to minister in the sanctuary

29. 35th. Thus thou shalt do to Aron &c – seven day shalt thou consecrate them [ומלאת ידם literally, thou shalt fill their hands]
36 And thou shalt offer every day a Bullock for a sin offering &c. Qu? Why was this strong and repetitious sevenfold figure of sacrificing the Bull required at the inauguration of the priesthood? Was it not to point out the sure and certain destruction of the Bullish natured in all those who should constitute the true antitypical priesthood? The whole Chh is constituted this priesthood. See 1st Pet 2. 5 & 9 also Rev. I. 6 – 5. 10 – 20. 6

Ex. 30th 10 – And Aaron shall make an atonement upon the horns of it & E.V. Note. The Heb. word כפר here, and frequently, rendered atonement, signifies, litterly, to cover. This would be the preffer able rendering here — Thus — And Aron shall cover over the horns of it with the blood of the sin-offering, once in a year He of coverings, once in year &c

v. 12 — they shall give every man a ransom for his soul unto the Lord & E. V. Note. Here the word כפר is rendered by ransom & every man is to give this ransom [Kopher] cover or bribe to Jehovah for his soul. &c? Does not the כפר Kopher here imply a certain sowre of money which was required as a kind of Capitation tax?

Then the whole Para. reads – When thou takest the sum [Census] of the children of Israel according to their numbers, then they shall give every man נפשו כפר a tax of his person or personal tax to [illegible] – v. 13 fix the amt. of this personal or capitation tax, at ½ a shekel. That it was really a capitation or personal tax and not a property tax is determined by v. 15th "The rich shall not give more and the poor shall not give less than half a shekel" &c and this was to be given for להכפר על נפשתיכם an offering of Jehovah – not to make an atonement for their souls – but כפר על נפשתיכם – for covering over or protecting their persons, not only by his providence but by his laws and institutions, which if obs & kept he shall bless. Thus this tax was founded on the only just principle of taxation — to sustain the necessary expenses of those laws and institutions, by which the people who paid were protected [כפר covered] in their civil rights and religious blessings — Hence this tax was aptly stiled by the Hebrews – Kopher, cover, or protection-tax – And this is perhaps the very best notion to attach to the word in all those places where it is rendered by ransom & atonement. v. 16th Points out how this כסף כפרים protection money shall be appended — for building the tabernacle & its appendages — with the promise that it should be a memorial before Jehovah to protect their persons

31 – 10 And the clothes of service – בגדי השרד clothes of leaving – שרת signifying to leave – to left behind – for explanation see Ezekiel. 42. 14 — 44. 17–19

32 – 6 — sat down to eat and drink & rose up to play E. V Note the word פצחק here rendered play is somewhat ambiguous. It does mean in general, to laugh &

Heb. Gint } Sport to play — It is certainly used several
55 } times to covertly & modestly express the act of coition
Gen. 26. 8 Abimelech looked out at a window and
Exod. 32. 6 and saw Isaac sporting with his wife, may we translate
But this must have been something besides laughing
joking or making merry together for all this a Brother
and Sister might lawfully do — But this act was such
as could only be admitted between man & wife & was there-
fore the act of coition. So when Abimelech had seen
them in this act, he called Isaac & said Behold
she is certainly thy wife. So — Gen. 39. 14. Potiphers
wife said to the men of her house — Behold he hath
brought in this Hebrew man מְצַחֵק to Sport with us
i.e. to cohabit with us — As she explains her sentence
he came in unto me to lie with me. And again
she expresses herself in the same way to her
husband v. 17 thus — The Hebrew servant which thou
hast brought unto us, came in unto me לְצַחֵק to
sport with me — Thus, what she before expressed by לִשְׁכַּב עִמִּי
to lie with me, she here expresses by לְצַחֵק to Sport
with me — which makes the word פָּרַץ unequivocally
to signify the act of coition. Whether it was ever
such abominable Sport as this of which those
enthusiastick & Idolatrous Jews were guilty to
I leave the reader to determine. But to help his
reflections I would beg leave to suggest, that mere
playing, laughing or even dancing (as the word sometimes
seems to imply) Note. The LXX have rendered פָּרַץ in this very place by
παίζειν which is used by Greek writers for dancing] could not be
so reprehensible, being no breach of any divine command.
But the Sport פָּרַץ Kezuck or act of coition here spoken of
had been expressly forbidden Ch. 19. 15 — come not at
your wives. The whole camp were still lying under
this restraint divine prohibition which was undoubt-
edly intended to continue till the giving of the Law
was completed — Moses was still in the Mount
receiving the Law. The whole camp lying under this so
galling restraint — this ever rooted impetuous lust burning
within them, What would be probably hurry this whole body
into Idolatry as this desire for carnal Sport? Under
this impulse they threw off their allegiance to the true God
and all his restraints — rushed into idolatry — went to
feasting and sporting or carnal intercourse on which
idolatry laid no restraint — See Exod. 32 Patrick in Idolatry p. 125
Note The S. T. reads פָּרַץ - to clamour, proclaim, cry aloud
instead of פָּרַץ to Sport

Exod. Ch. 32. 10 – Note. At the end of v. 10 the S.P. adds
התאנף
the following ויתאפד יהוה בעשה אשר עשה בעגל ובאהרן
which may be thus rendered – Jehovah violently enraged himself
to utterly destroy them, but Moses exerted himself to inter
cede in behalf of Aaron & with Aaron.
v. 12 It – repent of this evil against thy people – E.V. Be reconciled
concerning this evil of thy people.
" 14 And the Lord repented of the evil which he thought to do
to his people E.V.
And Jehovah was satisfied concerning the evil which he
determining
promised to do to his people. That this is the true render
is evident. If Jehovah actually repented of the evil, why
were the three thousand immediately put to the sword?
as stated in v 28 And why still, after this sanguinary punish-
ment, did he declare, "nevertheless in the day when I visit
I will visit their sin upon them". This was a strange repent-
ance! to say he repented of the evil he thought to do to the
and immediately have 3000 put to the sword, and yet
declare he would yet visit their sins upon them
This latter declaration was fully verified – The
carcases of every one of the idolaters fell in the wilderness.
not one of them reached the promised land. So Jehovah
was truly satisfied with the evil or punishment which he
דבר promised or determined to do to his people, that it was
just – and accordingly inflicted it.
" 19 – he saw the calf and the dancing E.V. Note. The word
here rendered dancing is מחלת which according to its rad-
ical meaning would be piping or musick. but as it
is here said that Moses ירא saw this מחלת it would seem
rather odd to talk of seeing Musick, so it would seem plau-
sible that the word in this place should signify dancing:
but there is another reason connected with מחלת as an ob-
ject of this verb – "And Moses ירא saw העגל the calf and the
מחלת piping or musick". this may be an Hebraism. We have
a similar form of expression by the same writer Exod.
20–18 And all the people ראים saw the thunderings &
the lightnings and the sound of the trumpet & the
mountain smoking. Here the verb to see refers to
objects of sound connected with objects sight. It must
not however be concealed that, though the Heb. text
thus reads, yet this reading is corrected in the S.P.
where the verb שמע to hear is supplied in reference
to the thunders & the sound of the trumpet. see Ch 20
18th note. Also on the word מחלת see note on Ch 15–20
" 32 – if thou wilt forgive their sin E.V
if thou wilt נא bear with their sin &
Ch 34 7 forgiving iniquity הנשא bearing with iniquity &
" 21 in earing time & in harvest thou shalt rest. E.V. בחריש in plowing
time and in harvest thou shalt rest.

Heb. Text

Exodus - 39-21. Note at the end of the v. 21 the following is supplied from the Samaritan Pentateuch

ויעשו את אורים ואת התמים כאשר צוה יהוה את משה.

And they made the Urim & Thummim (Lights & perfections) as the Lord commanded Moses -

Ch. 39-40 - his cords & his pins E.V. Note. Here the Heb text reads כיתריו ויתדתיו — his cords & her pins — one masc. the other fem. termination. but the S.P reads כיתריה ויתדתיה both with a fem. termination. The S.P. has been followed by the translators, only substituting the masc. for the fem. to suit the english idiom — this they frequently have done and frequently with great impropriety. Thus why the Court of the tabernacle with its door or Gateway (the opening not the gate or shutter) should be denominated masc. rather than fem. can not easely be shown — Strictly in our idiom they are neuter but if there must be a personification the idiom of our language leans toward the fem. — Things of capacity a ship - a house - a court & are often personified feminine —

Levit.

Leviticus

Ch. 11. v. 21 - — which have legs above their feet E.V. אשר לא כרעים מלעל לרגליו Which have not legs above their feet — Note the S.P. with the Veri & many of De Kennicott Codices read לו to him or them, instead of לא not — which legs to them above their feet. This latter reading has been followed by the translators instead of the text.

" 15 - 2 - When any man hath a running issue out of his flesh & E.V. Note the word זב or זוב - occurs 17 times in this chapter in relation to the male or man. and is uniformly rendered in the received version by "issue" or "running issue"; and as this issue is said to be out of the man's flesh, it is generally understood to mean any running sore on any part of the body — From this conclusion an argument is brought forward to paralize the force of the law of uncleanness, from cohabitation mentioned at v 18 — But from strict examination it will be found, the word זב when applied to a man signifies a specific disease known to physicians under the term Gonorrhea; and that the term מבשרו from his flesh

refers distinctly to the organ of generation, and not to any other part of the body — As authority for this conclusion I would refer to Parkhurst in זוב where he explains it of "a man laboring under the Gonorrhœa" and cites to this verse & chapter as an instance — He further observes that the LXX render זוב by ὁ γονορρυης Gonorrhœa no fewer than 9 times in this chapter. The Vulg. likewise has at ver. 2 Vir qui patitur fluxum seminis, [A man who suffers a flow of seed] the same at v. 32; and at v. 15th renders זובו a fluxu seminis sui [from a flux of his semen] —

The fluxum seminis of the Vulg. is precisely the same as ὁ γονορρυης [the gonorrhœa] of the LXX. the latter word being compounded of γονη the semen & ρεω to flow. From these authorities it is sufficiently evident, that the disease there mentioned is the Gonorrhœa, vulgarly called the clap [from the old French word clapiers, which were public stews, kept & inhabited by single prostitutes"]. This being determined the locality of the disease cannot be mistaken; hence the זב מבשרו "fluxus seminis" from his flesh, must mean from his penis or organ of generation.

The cause of this disease is well known. Dr. Hooper's Med. Dic. in Gonorrhœa impura, thus describes it; "a discharge resembling pus, from the urethra [urinary canal] — — after impure coition", to which he says often succeeded a discharge of mucus called the Gleet — This "after" clap, or continued gleety discharge; is doubtless what is referred to in v 3rd "whether his flesh [penis] run with his issue or his flesh stop from his issue" it is his uncleanness — i.e. Whether the disease terminated in the simple Gonorrhœa or Clap, or passed into the form of the Gleet, the man is unclean; the cause of the disease being the same, to wit "impure coition". in the male

When therefore the cause of the disease is understood to be coition with a prostitute who has this foul disorder, [This I presume is what Dr. Hooper means by "impure coition"] we cease to wonder why the man was condemned as unclean — separated from the pure, & required to offer a sin offering, as in v. 14, 15 — The Legislator, as was proper began with the more enormous impurities and descended to the less — so in v. 16, 17 even the simple discharge of the seed of copulation, with me presume is what Dr. Cullen denominates Gonorrhœa dormientium, subjected the to legal uncleanness, and to consequent bathing & washing — In v 18 the act of coition between man and wife is condemned as unclean & washing required. I say man & wife, for so אשה and ואיש must mean here & for acts of adultery or fornication could not be thus atoned for, but subjected the parties to capital punishment

It may be objected to the above, that at least one species of Gonorrhœa (Gonorrhœa pura, of Cullen) may occur without any lascivious desires or actions; and therefore it cannot reasonably be determined, that the sin offering and cleansing required on account of the disease, were required because of its lascivious origin. To which I answer

Heb. Critt. 57] That the making Gonorrhœa a Genus and subdividing it into Species — is altogether modern — and altho' it may be convenient to thus classify and arange diseases — for the sake of considering several under one head — Yet this classification is by no means founded in nature; it is entirely artificial

Lev. Ch. 15 We have no proof that what the modern writers call Gonorrhœa pura, was classed under one generic name with Gonorrhœa impura &c, by Moses — and this is the only one of the four Species of Dr. Cullen which does not proceed in some way from lasciviousness. It is certain that the Jewish Legislator did not treat of Gonorrhœa dominentium under the same generic term as Gonorrhœa impura. The former he calls שכבת-זרע מוצא — The emission of the seed of copulation. The latter זב מבשרו — A discharge from his flesh [penis] or more technally a Urethral discharge; if I may be allowed to coin a new term. By this latter term undoubtedly was inteded the Gonorrhœa impura or clap i.e Gonorrhœa in the most obvious & usual penal sense of the term. I cannot consent to let the present occasion pass without exhibiting a specimen of [the pathological accuracy of the sacred text. From the etemology of the word Gonorrhœa as exhibited near the commencement of this article, [from γονος the semen & ρεω to flow] it evident the ancient & learned Greeks mistook this disease for a Seminal discharge. The no less discerning & learned Romans, labored under the same mistake as is evident from their denominating it fluxum seminis. But that which was dictated by unerring wisdom far more anciently than any Greek or Roman authors now extant proves to be pathologically correct — It is distinguished from שכבת-זרע מוצא A seminal emission and termed זב מבשרו A urethral discharge. This exactly harmonizes with the modern discovery of the subject. It is fully ascertained that the discharge in Gonorrhœa is not seminal but a "puss" or "mucus".

With respect to the remainder of this chapter from v 19 to the end which treats of the זבה or female Gonorrhœa in connection with the נדה or Menstrual discharge, the above remarks will be sufficiently applicable as far as they go. But may not be impertinent to make a few additional remarks —

1st This disease doubtless originates in the female from from a licentious variety & excessive debauch. From her it is communicated to the male

by a single act of volition. 2nd All the symptoms in the female are more mild than in the male, except immediately after menstruation, when they are frequently aggravated. Perhaps this circumstance accounts for their being treated of in such close connexion as they evidently are. 3rd By close attention we shall discover a clear distinction between the "issue" & the "separation" by which terms our translators have modestly rendered זוב & נדה, but which may be more properly rendered Gonorrhœa & menstruation. The translators have however rendered נדתה "her flowers" in v. 24th this is doubtless correct. Let v 25 be read as I propose and the distinction will be plain — And if a woman have a Gonorrhœa of her blood many days (בלא עת נדתה) when it is not the time of her menstruation, or if it continue after her menstruation; all the days of her Gonorrhœal uncleanness shall be as the days of her menstruation: she shall be unclean. All that follows on this subject to the end of v. 30th relates to the Gonorrhœa and not to the menstrual discharge. Consequently the sin offering & burnt offering required in v. 30 are required in relation to that disease which is superinduced by excessive debauch. —

A still clear distinction if possible, of the two diseases is exhibited in v. 33 — This is the law of her that is sick with her flowers — and of him that hath the Gonorrhœa, for the male and for the female, that is plainly, for the male & the female having the Gonorrhœa (זבו ולנקבה) the latter disease being common to both whereas the former נדה was peculiar to the Woman

Ch. 16. 3 & 4 What a significant ceremony!! The high priest must come into the sanctuary within the veil the sanctum sanctorum — a type of the Christian dispensation (see Heb. 10, 19th &c) with a Bullock for a sin offering and a Ram for a burnt offering, and the linnen breeches upon his flesh — Thus in order to enter into the typical sanctuary, not only one but two representations of lust (the Bull & the Ram) must be slain, and the organ of his own organ of lust must be confined by the linnen breeches, in such a manner as to prevent the possibility of an erection of the penis and consequently of carnal gratification. Thus represented the complete restraint of the sensual principle (doubtless the breeches or bandages or retainers were put on the flesh before the bullock & the ram were slain) until it would be completely crucified & put to death by the cross of Xt

Heb Crit 587

Levit. 16-29 — ye shall afflict your souls ἐν — נפשותיכם your bodies or persons — one of your own country or a stranger that sojourneth among you — ἐν
A Native or stranger sojourning among you

6 17-7 And they shall no more offer their sacrifices to devils after whom they have gone a whoring, —
Note. The word here rendered devils, שעירם signifies Goats — Herodotus say (bk 2 cah. 46) that at Mendes in lower Egypt, both the male & female Goat were worshiped — Calmet says they paid Divine honors to the real Goat as appears in the table of Isis. The abominations committed during the feasts of these infamous deities is well known. Did they then actually חזה whore it, with these "real" Goats? The Jewish Rabbins say that these שעירם were devils, who used to appear in a hairy form! but surely this but a Rabbinical fable. Parkhurst observes, "It is not however improbable that the Christians borrowed their Goat-like picture of the devil with a tail, horns, and cloven feet from the heathenish representations of Pan the Jew like. See Parkhurst in שעיר —

" 16 But if he wash them not. ἐν Note. here בגדיו his clothes is wanting in the text: & the pron. them is supplied by the translators — The word בגדיו is supplied one of Dr K's Collateral copies and

" 18. 9 — their nakedness — Note: The word here in the text is ערותה with an ה for ו — This irregularity is corrected in the S.P. which has ערותו her nakedness But the same word ערות occurs at v 16th without the notation of any various reading either in the S.P or any of the collateral copies; Why is not this irregularity noticed in Parkhurst's Heb. Lexicon — Tho' he has ערות under ערה yet it has no such meaning as must from the context, be given to it here — He gives it as a N. fem. pl. signifying stalls or feeding places for horses or asses — surely it cannot have that meaning here

Levit. Ch. 18th – v. 20th Moreover, thou shalt not lie carnally
with thy neighbors wife to defile thyself with her. & Ex
Neither shalt thou give to thy neighbor's wife thy seed of
copulation to defile with her
" 23 Neither shalt thou lie with any beast to defile thyself therewith
Neither shalt thou put (נתתך שכבתך) thy copulation in to any
beast to defile with her.
" " Neither shall any woman stand before a beast to lie down
thereto – E.V.
Neither shall a woman stand before a beast to copulate
therewith. Note the word ירבעה does not signify to lie down
but to agitate – to coach, or act with; subagitare – and certainly
here means "to mix with carnally" – to copulate with – to gender with E.V.
19 – 13th Thou shalt not defraud thy neighbor neither rob him –
עשק Thou shalt oppress, assault, or commit violence upon thy
neighbor, nor גזל – i.e. Thou shalt neither assault nor
rob thy neighbor – i. neither commit violence upon
his person nor plunder his property –
" 19 – Thou shalt not let thy cattle gender with a diverse kind
Note. Here the word ירביע is properly rendered "to gender"
but it may be observed that the verb here is in the Hiphil
conjugation; which signifies, not merely to permit
but to cause an action – Thou shalt not cause thy
cattle to gender with כלאים a separate or distinct species
In the next sentence כלאים is rendered "mingled seed"
but strictly means a mixture of distinct species
The same word is applied to the distinct or different ma-
terials for making garments – rendered "mingled"
These distinct materials were denominated שעטנז
"Linsie woolsie" – Neither sall a garment of different materials
of linsie woolsie come upon thee.
" 26 – neither shall ye use enchantments, nor observe times E.V.
לא תנחשו – Ye shall not, divine or augur – or that is ye shall
not reconnoiter or closely & curiously inspect the crop & contain
the sediment of magical drugs in order to foretell future
events – לא תעוננו neither shall thou make augueries by
the clouds
" 28 Ye shall not make any cuttings in your flesh
for the dead &c. E.V. Ye shall not an incision in
your flesh for the מת dead! – A strange instance
of the ambiguity of language! This word is frequently
rendered soul – here as well as Ch 21. 11 et al
it seems necessarily from the context to signify
the dead – Its signification as a verb, is to breathe

Heb. Crit 59 — נפש respire & and as a noun — A breathing frame i.e. a living-breathing animal body whether of man or beast — it also frequently signifies the blood the life! and finally even are forced to admit that dead!! perhaps more strictly the corpse or dead animal body. i.e a body or animal frame that has lived — has breathed —

Lebit. 19th 29 — and the land become full of wickedness E.V
and the land be filled with זמה wicked invention —

" 31 Regard not them that have familiar spirits, neither
seek after wizards &c E.V. fortune teller
Thou shalt not turn unto האבת a dumness (fem) [litterally
her that is inflated i.e. a woman who pretends to be inflated
or filled with a spirit of divination — by which she
can foretell events — nor seek unto הידענים (masc)
ment of pretended foreknowledge [litterly knowingness
from ידע to know — see also ch. 20 - v 27

" Ch 20 - 15 — And if a man with a beast &c E.V
And if a man נתן שכבו give his his copulation
to a beast

" " — 17 And if a man shall take his sister — and
shall uncover her nakedness — it a wicked thing
E.V — it חסד overflowing-exuberant lust

" 23 — 40 — boughs of goodly trees E.V —
עץ עבת shade trees
41 — and ye shall keep a feast to the Lord E.V
and ye shall observe perform a dance &c

" 24 12 — And they put him in ward that the mind of the Lord
might be shewed them E.V
And they placed him under guard that there might be
a declaration to them from the mouth of Jehovah.

" " 17 And he that killeth any man shall surely be put to
death E.V.
And a man (איש) that smiteth the life of man (נפש אדם)
dying he shall die — Not. Here נפש necessarily
means life unless נכה to smite should be construed
to kill — then it might mean the animal frame or
person — He that killeth the animal frame or person
(not the soul!) of a man &c. In the next verse the
same word נפש is applied to a beast — "He that
killeth a beast" say our translators — נכה נפש בהמה

the animal frame of a beast shall restore it —
נפש תחת נפש "beast for beast" say the translators
but more correctly, life for life or, a living animal in-
Levit. stead of the living animal
27-24 — In the year of the jubilee the field shall return unto him
of whom it was bought, even to him to whom the possession of
the land did belong. E.V
In the year of Jubilee the field shall revert or return from him who
purchased it, to him who was vested of the land, it's
its original possessor

Numbers במדבר
In the Wilderness —

Num. Ch 4th Note. The Samaritan Pentateuch adds a verse not found in the text, immediately after v. 14th. It reads thus.

ולקחו בגד ארגמן וכסו את כיור ואת כנו ונתנו
אתם אל מכסה ערת תחש ונתנו על המוט:

And may be thus translated. And they shall take a purple cloth, and cover the laver and its pedestal and they shall put them into a covering of badgers' skin and put them upon a bar. It may be observed that the predominance of this verse in the S.P. is no mean plea in favor of the authenticity of that text. There can be no doubt of the genuineness of this verse. It fills up a chasm in the Masoretick text. All the sacred utensils together with the tabernacle & altar ~~in part~~ are particularly specified, except the Laver & its base or pedestal. These could not have been overlooked by Moses — He must have given directions concerning them. These directions being left out of the Masoretick text, makes it evident that it is an omission by oversight. The existance of them in the S.P. shows that text not only to be the purest authentick but the most ancient; Since it is more probable, that an omission once made would be continued — than that an addition would be made to a chasm in the original.

Ch 5. 2 — that they put out of the camp every leaper and every one that hath an issue — E.V. Note. The word translated issue is זב a Zaboorha. see Note on Levit. Ch 15th

Ch 11. 29 And Moses said unto him Enviest thou for my sake? would God that all the Lords' people were prophets — E.V. — art thou jelous for my sake? O that all the Lords' people were prophets — Note. The words here

v

Heb Crit P. 60 } rendered "Would God" by the English translators, are מי יתן litterly, but who shall grant. It is a Hebraism, & is a phrase of frequent occurrence, and is expressive of intense desire, eq- Who shall grant that all the Lords people shall be prophets! - The phrase may generally be answered by O that! - O that all the Lords people were prophets! And thus avoid dragging in the name of God so frequently and unceremoniously, where there is no corresponding word in the Heb.

Num. 11. 33. And while the flesh was yet between their teeth ere it was chewed - E.V.
The flesh being yet between their teeth (בטרם) while being chewed, the anger of the Lord kindled &c - Note. The word בטרם seems here to have a sense of the present while, when or at the time of, chewing; and not of the ~~past, ere~~ prior, "ere" it was chewed. The meat was between their teeth, and the act of closing the teeth upon it was the act of chewing - as if it was between their teeth, they were then chewing it hence the plague could not have commenced "ere" or before the chewed it, but while they were chewing it - i.e. before they had even swallowed it &c

Ch. 12. 16. Note At the end of this chapter or after v. 16th there is a considerable addition found in the S.P. As follows: ויאמר משה לבני ישראל באתם: et quae sequuntur Deut. I. 20.21. et pergit ~~[illegible]~~ ויקרבו אלי כלכם ויאמרו נשלחה et quae sequuntur v. 22 ac addit וייטב הדבר בעיני משה The whole of which may be thus rendered - Then said Moses to the children of Israel in Ethan, ye are come unto the mountain of the Amorites which Jehovah our God hath given to us, Behold Jehovah thy God hath set the land before thee; Go up - cieze it, as Jehovah the God of thy fathers hath said to thee: Fear ye not neither be discouraged. And they approached unto Moses and said, we will send men before us and they shall search out for us the the land, and they shall return with word to us, by which way we shall ascend, and into what cities we shall enter. And the thing was good in the eyes of Moses. —
Then follows the beginning of Ch. 13 &c

Numbers. Ch 14. v 40th Note. After v. 40 we have this addition from the S.P. ויאמר יהוה אל משה אמר להם לא תעלו ולא תלחמו כי איננו בקרבכם ולא-תנגפו לפני איביכם, which I render thus — Then Jehovah said to Moses, say to them ye shall not go up, neither shall ye fight, for I am not in the midst of you, then ye shall not be smitten before your enemies.

v 45 — — and smote them and discomfitted them unto Hormah — — Then the Amalekites came down, and the Canaanites which dwell in that hill v.s. Note after the word "hill" [Heb. הר mountain] there is a sentence added by the S.P. which is not in the text or version — thus לקראתם וירדפו אתם כאשר תעשינה הדברים ויכום, as in the text to the end of the verse, where these words are added in the S.P. viz. וישובו אל המחנה. Note. The two last words of first sentence seem to make no sense in connection with the rest of the sentence — I apprehend that there must be a misprint of the word תעשינה which is a verb of the 3rd person pl. fem. fut. in Hel. from the root עשה to do - act, make, prepare, form, appoint &c &c. As it stands the sentence would read thus — to meet them and pursued them, according as they [women] did shall make the words — that is, as I apprehend according to the appointed words, — according to the words spoken by Moses at v 43 — namely — For the Amalekites and Canaanites are there before you and ye shall fall by the sword Because ye did turn if we should read תעשינה for תעשינה the sentence would be easy and plain — to meet them & pursued them according to words of Moses & Then the whole 45 verse with these additions and emendations would read thus — Then the Amalekites & Canaanites, who dwell in that hill mountain came down to meet them and pursued them, according to the words of Moses and smote them and discomfitted them to Hormah; and they returned to the camp.

Ch - 15 - v. 11 — Or for a Camb or a Kid — Heb. או בכשים מן הכבשים או בעזים Note. The word שה a camb is here rendered to the young of Goats as well as sheep — The litteral reading would be Or a camb of the Lambs, or of the Goats. But the S.P. reads בכבשים for בכשים, which is undoubtedly the correct reading. Then the translation would be, Or a camb of the sheep or of the goats the word בכשים being left out by the translators.

Heb. Crit } Num. 15. 30. But the soul that doeth
61 } aught presumptuously A. E.V. —
But the person that acteth with (ביד רמה) a high
hand.
Ch. 15 — 31 — his iniquity shall be upon him E.V.
עונה בה her iniquity in her —
" 16 — 30 — and they go down quick into the pit E.V.
and they descend (שאולה ~~שאולה~~) alive into (Sheol) the grave
33 — went down (חיים שאולה) alive into the pit E.V.
" 20. 13 — Note. After v. 13 there is there is the following addition
in the S.P.: ויאמר לשה אדני et quia sequiuntur Deut 3. 24, 25
et perpet ויאמר יהוה אל משה רב et quae v. 26 usque ad
28. ubi vide varr. lect. Addit ויבך יהוה אל משה לאמרה רב
All which may be thus rendered — And then said Moses
O Lord Jehovah, thou hast begun to shew thy servant
thy great need, and thy strong hand, for what God is there
in heaven or in the earth that can do according to thy
works and according to thy power. Oh that I might
go over and see the good land which is beyond Jordan —
that goodly mountain, even Lebanon. [Qu? Moses being in
Kadesh, was the Jordan between him & Canaan?] And then
said Jehovah unto Moses, Enough for thee. Speak not
again to me concerning this matter. Ascend to the top of
Pisgah, and lift up thine eyes westward & northward &
southward and eastward and see with thine eyes; but
thou shalt not pass over this Jordan — Then spake Jehovah
unto Moses saying Enough — but command Joshua &
encourage him and strengthen him for he shall go over
before this people and he shall cause them to inherit
the land which thou hast seen. —
Ch. 21st — v. 4th. Note at the end of v. 11 we have the following addition
from the S.P.:
ויאמר יהוה אל משה אל תצור את מואב ואל תתגר בם
כי לא אתן לך מארצו ירשה כי לבני לוט נתתי את אר ירשה
Then said Jehovah unto Moses, thou shalt not afflict
Moab, neither shalt thou stir up thyself against them,
for I will not give to thee of his land for a possession;
because I have given Ar for a possession to the children
of Lot. Then comes in the 12th v. — From thence
they removed and pitched in the valley of Zered. Then
follows the following addition from the S.P.

Num. Ch. 21

ויאמר יהוה אל משה לאמר עבר et qua sequuntur

Deut. 2. 18, 19 — Then spake Jehovah to Moses saying, Thou wilt this day pass over the boundary of Moab into Ar, and approach the section of the children of Ammon: distress them not, for I will not give thee of the Land of the children of Ammon for a possession, because I have given it to the children of Lot for a possession. — Then follows a slight variation from the text in the S.P. Instead of ויסעו מאבן נסעו מנחליאל זרד From thence they removed &c. It reads Then they removed from the brook Zerell and pitched over Arnon &c.

v. 20 Note at the end of v. 20 we have the following addition from S.P. ויאמר יהוה אל משה קומו et qua seq. Deut 2. 24, 25 — Then said Jehovah to Moses — Rise ye, move forward and pass the river Arnon; behold I have given into thy hand Sihon the Amorite, King of Heshbon and his country; begin to possess, and excite thyself against him in battle. I will begin this day to put the terror of thee and the fear of thee upon the face of the nations, under the whole heaven, who shall hear a report of thee, and shall tremble & be in anguish because of thee. —

v. 22 Note. In v. 22 we have a variation in the S.P. After the words אעברה בארצך I will pass through thy land Read בדרך המלך נלך (נדרכה) לא נסור ימין ושמאל עד I will go in the King's highway; I will not turn to the right hand or the left. I will purchase food with money and I will eat; and thou shalt give me water for money that I may drink; I will only pass through upon my feet: Even as did to me the children of Esau who dwell in Seir and the Moabites who dwell in Ar. Let the reader compare this reading with v. 22 in the Heb. text or as it stands in the translation, and also compare Deuteronomy 2.d 27, 28, 29 —

23 Note. in v. 23 we have this addition in S.P. after the words But Sihon would not suffer Israel to pass through his boundary ויאמר יהוה אל משה ראה החלתי תת לפניך את סיחון ואת ארצו רש לרשת את ארצו ואת בניו ואת כל עמו Then said Jehovah to Moses, See I have begun to deliver before thee Sihon and his country. Possessing thou shalt possess his country and his children & all his people. Then follows as in the text — And Sihon gathered &c

Heb. Cont. } Num. Ch. 22. 9th What men are
62 } these with thee. E.V. Note The Heb. text reads
Num. מי Who are these men with thee; But the S.P. reads
מה What men are these with thee: Therefore the trans-
lators followed the S.P. instead of the text.
Ch. 22. v 22. And the anger of God (אלהים) was kindled E.V
Note. The S.P. here reads יהוה Jehovah instead of אלהים
God — ibid — and the angel of the Lord stood in the
way for an adversary against him E.V. — for a
שטן Satan לו to him
v 29 — And Balaam said unto the ass, because thou
hast mocked me E.V. Note. The phrase "thou hast
mocked me" is in Heb. התעללת בי — the word is in the
Hith. conj. "thou hast spotted thyself with me".
v 32 — behold I went out to withstand thee E.V.
behold I went forth לשטן for a Satan. Note
there is no authority for the pron. "thee"
v 38 The word that God [אלהים] putteth in my mouth H
2 of Dr K's codices read יהוה — Jehovah
Ch 23 — 10 — Let me die the death of the righteous E.V.
Note. The word here rendered by the pron. "me" is נפשי
my soul!? The word נפש is frequently rendered soul
but erroneously — It means person or body. "let
my person or body die the death of the righteous
v 19 — God is not man that he should lie neither the son
of man that he should repent: hath he said and
shall he not perform do it? or hath he spoken and
shall he not make it good? E.V.
God is not man for he (man) will lie, neither the son
of man (בן אדם) for he will console himself: hath he said
and shall he not perform, or hath he spoken and shall
he not הקים establish it?
v 22 — he hath as it were the strength of a unicorn E.V
He has like indefatigable strength to the ox (or wild bull) לאם

Num. 26. 9th — This is that Dathan & Abiram, which were famous in the congregation, who strove against Moses &c — Note the word קרואי rendered "famous" is a noun pl. in reg. from the v. קרא to call, proclaim, preach — The noun is in construction with העדה the congregation — There is no authority for the prep. "in" in the translation — The passage should read thus — "This is that Dathan and Abiram who were preachers for [or] callers of the congregation, who contended against Moses &

Ch. 27. v. 7th — And thou shalt cause the inheritance of their fathers to pass unto them E.V. —
העברת Thou shalt transfer the inheritance of their father to them —
v. 8 — Thou shalt transfer his inheritance to his daughter
v 20th — And thou shalt put some of thine honour upon him E.V.
And thou shalt put הודך thy praise (or respect) upon him — i.e. thou shalt speak well of him — recommend him to the congregation
Note. At the end of Chap. 27th the following is added from the S.P. ויאמר אליו עיניך הראות את אשר עשה יהוה לשני המלכים האלה כן יעשה יהוה לכל הממלכות אשר אתה עבר שמה לא תיראם כי יהוה אלהיכם הוא הנלחם לכם which may be thus rendered — Then he said to him, Thine eyes have seen what Jehovah hath done to these two Kings: thus will Jehovah do to all the kingdoms whither thou shalt pass. Fear ye not, for Jehovah your God, he will fight for you

Ch. 28 — 7 — In the holy place thou shalt cause the strong wine to be poured unto the Lord for a drink-offering.
Note. In this place only is the word שכר rendered by "wine" or rather "strong wine". It seems to be a generic term for intoxicating drink, like our term ardent spirits — and is usually rendered by "strong drink"

" 29 — 12 — And ye shall keep a feast &c E.V.
וחגתם חג And ye shall dance a dance &c.

31 — 15 And Moses said unto them, Have ye saved all the women alive? Note. The S.P. adds לכלה at the beginning of the interrogation — the word rendered women is נקבה female — Why have ye saved alive every female?

Heb. Bible 63 — Num. Chap. 32. v. 1 After the word גד Gad the S.P. adds וחצי שבט המנשה and the half tribe of Manassah ——— The same is added in v. 2 after the word ראובן —

אלה הדברים

Ch 1st — 5 — began Moses to declare this law באר to open this law

" " 14 - bring it unto me - תקריבון present to me

" " 24 — and searched it out וירגלן - and explored it or traveled it ——

Ch. 2nd Note At the end of v. 7 The following is added in the S.P. ומשלחה למלאכים אל מלך אדום לאמר אעברה בארצך לא אטה בשדה ובכרם ולא נשתה מי בור דרך המלך נלך לא נסור ימין ושמאל עד אשר נעבר גבולך ויאמר לא תעבר בי פן בחרם אצא לקראתך

Which I render thus — And I sent messengers to the king of Edom, to say, I would pass through thy country; I will not turn into the field or into a vineyard, and we will not drink of the waters of a well; we will go in the kings high-way, we will not turn to the right or left, until we shall have passed thy borders. But he said thou shalt not pass by me, lest I come forth to meet thee with a sword ——.

v. 12 — As Israel did unto the land of his possession which the Lord gave unto him — Note. This clause seems to betray a more modern author than Moses and a date than Moses and the period in which he wrote. How could Moses write of Israel's coming into his possession, as a matter of history - a past event while Israel had not as yet crossed the Jordan or come at all into his possession? This indeed they did not do till after Moses' death. Moses could not therefore have recorded such an event as a matter of history. We may solve the difficulty by supposing that Moses referred to the possession which part of Israel, (namely the tribes of Reuben & Gad, and the half tribe of Manassah) had already taken on that

side Jordan, of the Kingdoms of Og & Sihon —

Ch 2. - v 14 And the space - - - - - was thirty & eight years — E.V. Note The translators unfortunately put space for time. The Heb. word is יָמִים - The days or time — was 38 years &c.

" " v 20 — a land of giants. E.V. Note, the word here, and frequently elsewhere, rendered Giants is רְפָאִים - from רָפָא which as a verb signifies to restore, heal &c. As a N. sig. a physician — pl. fem. רְפָאוֹת restorative medicine &c &c — The word seems to have no relation to size or stature and therefore cannot be rendered by Giants — As it is the characteristick of a people I should think that Restorers or Reformers would come nearer the sense intended.

v. 21 — and dwelt in their stead E.V & text — but some collateral readings add עַד הַיּוֹם הַזֶּה unto this day

Ch. 3 - 6. — men women & children E.V Note the word rendered men is אִישׁ in the text but many copies read more full אֲנָשִׁים mortals — The word rendered children is טַף babes, commonly rendered "little ones"

v 11. הֲלֹא הִנֵּה Is it not — this is an unusual negative? but the S.P & a number of Kr codices read more correctly הֵן —

Ch. 4 - v 12 — but saw no similitude E.V The word תְּמוּנָה does not strictly mean a similitude, which is a likeness of something already known, but a delineation or form — the contour or exterior figure or outline: but saw no form — it is from מָנָה to distribute i.e. to adjust organize into a regular or particular form or "organization"

" " v 16 — the similitude of any figure, the likeness of male or female E.V. the figure תְּמוּנַת form of any image, the תַּבְנִית the model or pattern of male or female — Note. The word rendered figure in E.V & which I have rendered image is סֶמֶל Samel, it is supposed by Parkhurst to be a proper name of some particular Goddess or species of Goddess — perhaps the same as the Semele of the Greek — who was the Mother of Bacchus — the representative of the Mother of the expected Saviour, the Desire of all nations", the virgin Mary [But Rather Mother Anna]

" " 40 — prolong long thy days upon the earth E.V.

Ch. 5 — 18 Thou shalt not desire thy neighbors wife, neither shalt thou covet thy neighbours house E.V & Heb text. But the S.P Transposes - thou shalt not covet thy neighbours house nor shalt thou desire thy neighbours wife

Heb. Crit. P. 64

Note. Ch. 5th. After the 18th. v. in the text — 21st. in the E. V. The Samaritan Pentateuch adds the following, which is neither in the Hebrew text nor in the translation —

והיה כי יביאך יהוה אלהיך אל ארץ הכנעני אשר
אתה בא שמה לרשתה והקימות לך אבנים גדולות ושדות
אתם בשיד: וכתבת על האבנים את כל דברי
התורה הזאת: והיה בעברכם את הירדן תקימו את
האבנים האלה אשר אנכי מצוה אתכם היום בהר גריזים:
ובנית שם מזבח ליהוה אלהיך מזבח אבנים לא
תניף עליהם ברזל אבנים שלמות תבנה את מזבח יהוה
אלהיך והעלית עלות ליהוה אלהיך וזבחת שלמים
ואכלת שם ושמחת לפני יהוה אלהיך הר ההוא בעבר
הירדן אחרי דרך מבוא השמש בארץ הכנעני הישב
בערבה מול הגלגל אצל אלון מורא.

All which may be thus rendered. — And it shall come to pass when Jehovah thy God shall bring thee to the land of the Canaanites, where thou shalt come to possess it, then thou shalt erect for thee great stones and plaster them with plaster. And thou shalt engrave upon the stones all the words of this law. And it shall be when ye are over the Jordan, ye shall erect these stones, which I have commanded you this day, in Mount Gerizim. Thou shalt build there an altar to Jehovah thy God; an altar of stones; thou shalt not lift up upon them an Iron Tool; Of whole stones thou shalt build the altar of Jehovah thy God. And thou shalt offer burnt offerings, and sacrifice peace offerings to Jehovah thy God. And thou shalt eat there and rejoice before Jehovah thy God. That mountain is beyond the Jordan toward the way of the going down of the sun, in the land of the canaanites who dwelt in the ~~plain~~ border of Gilgal near the oak of Moreh — for who dwelt in Arba the border of Gilgal is

Deut. 9.14 — Let me alone הרף ממני relax from me — desist from me
" 11.6 — and all the substance that was in their possession — E V.
ברגליהם — — — within or between their feet.
" " — which dwelt in the champaign ~~over~~ over against Gilgal beside the plains of Moreh E. V. — Heb text — אלוני מרה plains of Moreh — S. P. אלון מורא כול שכם — The oak of Moreh at the borders of Shechem. —
" 13.5th — because he hath spoken to turn you away from the Lord because he hath spoken a revolt against Jehovah —

Deut 15-2- Every creditor that lendeth &c E.V. Note. This rendering gives the sense but is not a translation of the Heb. כל-בעל משה ידו Be Every master of a loan of his hand &c. Every one who is able to be a lender or loaner-

" 18.10 — or that useth divinations, or an observer of times or an enchanter, or a witch — E.V.

קסם קסמים literally a presager of presages - is one that presages or prognosticates - the term קסם seems to be the general term for divining, of which the words following seem to be the species - hence the supplement of ו or, after the word divination, is wrong. — לעונן is rendered an observer of times, is litterly a clouder - a cloud observer, one who observes clouds for the purposes of divination. מנחש an Augur - fortteller - or seer from נחש to view - eye attentively - This species of presaging seems from Gen. 44.5th to have been performed by viewing accurately & attentively - the sediment in the bottom of a cup & a relick of which still remains & is practised by nominal Christians. namely turning up & afterward examining the arrangement of the grounds &c in the bottom of the coffee or tea cup. — Joseph's Messenger was commanded to say to Jacob's sons in relation to his cup - "Is not this it in which my lord drinketh, and whereby indeed he divineth? נחוש ינחש — מכשף - This word is rendered witch but surely it can have no such meaning - 1st This Hebrew word is masculine & witch is certainly femenine 2nd The Heb word simply signifies a particular species of male fortetller, what we should call a fortune-teller, the word witch has no such meaning. There are many fortune tellers now in the country both male & female - but no one thinks of calling them wizzards or witches - A witch is a female supposed to possess a mysterious power of working prodigies & inflicting unnatural torments on others — The whole passage then should read - "or that prognosticates - a cloud-viewer, or a cup-viewer - or a pharmaceutic observer." Note. The word מכשף in Arabic signifies to discover, disclose, reveal. The LXX render the Hebrew word by φαρμακον a drug. So as a verb Heb. in Kal To use pharmaceutical means to discover secrets. The noun מכשף then, in stead of meaning a witch means a druggist! That is a man who manoeuvred with drugs, to conjure or make incantations therewith, in order to discover secrets or disclose future event.

19 Ch. 12 — and delivers him into the hand of the avenger of blood E.V. גאל הדם rendered "avenger of blood" litterly signifies a blood relation or near Kinsman i.e. to the person murdered —

22. 15 — bring forth the tokens of the damsels virginity E.V. the tokens of virginity — id in one Heb word בתולי - Bethole which is pl. in reg. virginities

24- 15 — and setteth his heart upon it E.V. נשא את-נפשו - lifteth up his נפש soul, mind or desire.

24- 2. — if a man be worthy to be beaten E.V. if the unjust be a בן הכות a son of stripes i.e worthy of stripes - . — to be beaten according to his fault. E.V. according to the hand of his injustice כדי רשעתו according to the degree of his injustice

Heb. Crit. 65 } Deut. 25. 5 — and shall perform the duty of a husbands brother unto her E.V. For all this there is but one Hebrew word with its affixes & suffixes. יִבְמָהּ and shall brother-in-law her The same occurs in v 7 יְבָמִי לֹא אָבָה he is not willing to ~~brother~~ brother-in-law me.

— 11th — and taketh him by the secrets E.V. בְּלִבְשָׁנָיו by the parts of shame, from the verb בּוֹשׁ to shame — abash — make ashamed — but the S.P. reads בִּבְשָׂרוֹ by his flesh

— 15 — a perfect and just weight E.V. a perfect & equal stone.

16 — and all who do unrighteously E.V. Note. The word here rendered unrighteously is עוֹלֵל from עָלַל to ascend — and signifies overbearingly, oppressively, unjustly. — all who act oppressively or the —

26 — 17 Thou hast avouched the Lord this day to be thy God E.V.
Thou hast this day bespoken [הֶאֱמַרְתָּ] Jehovah to be to thee for God

28. 27 — and with the emerods E.V. וּבַעֳפָלִים and with swellings

32 — and there shall be no might in thy hand E.V.
וְאֵין יָדֶךָ and thou shalt not be able to interpose thy hand

67 — would God it were even E.V. מִי יִתֵּן עֶרֶב literally — Who will give the evening? O that it were evening

68 — and there ye shall be sold to your enemies for bond men and bond women, and no man shall buy you!! E.V.
וְהִתְמַכַּרְתֶּם — and there ye shall offer yourselves for sale & and not a purchaser

32. 8th — Then he forsook God E.V. — אֱלוֹהַּ Deo fem.

" 17 — They sacrificed to devils, not to God — E.V. They sacrificed to שֵׁדִים the Shedim not to אֱלֹהַּ Allah — See what I have said concerning שֵׁדִים in Ps. 106, 37 P. 21

" 27 — Lest their adversaries should behave themselves strangely E.V.
lest their oppressors should be נָכְרוּ ignorant — or strangers

28 For they are a nation void of counsel E.V.
For they are a nation אֹבֶד lost to counsel

43 — And will be merciful to his land and to his people E.V.
וְכִפֶּר And will cover [protect] his land & his people

50 — and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor and was gathered to his people E.V. Note — The v. אָסַף to gather in regard to Moses is הֵאָסֵף which certainly Niphal Imperative — if passive as it is rendered — be gathered — with respect to Aaron it is נֵאָסֹף which is future in Kal — or Niphal — there being no characteristick of Niphal in the fut. tense — It is converted into the past tense by ו conversive — was gathered

51 — because ye trespassed against me — E.V.
because בְּמַעַלְתֶּם ye rose above me &c

33 — 5 And he was king in Jeshurun when the heads of the people and the tribes of Israel were gathered together E.V.
And he was King in Jeshurun when the heads of the people

congregated themselves - יחד to unite the tribes of Israel

Deut. 33. 6 - and let not his men be few E.V. Note Here the translators have interpolated the word "not" which exactly contradicts the meaning of the text. - but his mortals shall be of number - i.e. according to Heb phraseology - but his mortals shall be few -

" " 17 his horns are like the horns of unicorns E.V

Note. The word ראם is here rendered pl. unicorns, to cover the impropriety of misnaming the Beast ראם which is evidently here spoken of as having "horns" i.e. at least two horns - It will be difficult if not impossible to determine the kind of animal intended, but it is positively certain that the name unicorn - one-horn is improper because the animal has two horns. See note on Ps. 22. 22

34. 6 .. - and died there - according to the word of the Lord E.V

and died there - --- על פי יהוה upon the mouth of Jehovah

Note. From the literal translation of this passage the Rabbins have a tradition that Jehovah took away the soul of Moses with a Kiss!

" 7 his eye was not dim nor his natural force abated E.V.

Note. The word לחה is here rendered by "natural force" or "his natural force" (for there is no authority in the text for the pron. "his") The word signifies - smoothness, freshness, viridity &c and is thought to refer to Moses skin - that it was not wrinkled but retained its youthful smoothness & freshness, then it would read - nor his freshness departed. But Qu? As there is no pron. "his" is not the ה final in לחה the sign of the fem.? If so this pron. suffix must refer to the eye which in Heb. is fem. Then the passage will read thus - his eye was not dim [כהתה כהתהה shriveled] nor its freshness departed

---

יהושע

Ch. 2. 6 - and hid them with the stalks of flax E.V.

with the spreadings out of wood i.e. with bark or shavings of wood (qu?) wood spread out.

14 - our life for yours - E.V. נפשנו תחתיכם למות Our life (or person) instead of yours for death -

3. 16 And the waters - rose up upon a heap very far from the city of Adam E.V

and the waters rose up upon a heap very far unto the city of Adam. Note The idea seems to be that the waters rose up till the backwater reached very far up the river owing to the city of Adam - So say, as the translation does that the water rose up very far from the city of Adam is nonsense. Doubtless it was very far from many other places

Heb. Cent 3 Joshua Ch. 6-4 — seven trumpets of rams
66 3 horns E.V. Note. The Hebrew שופרות הימלים is utterly
3 jubilee trumpets — The words have no relation to rams or
their horns — So in v. 5. 6. 8-13 — where our translators
learn rams horns — the Heb. constantly has jubilee trumpi
ets —

6. Ch. 24 — and the silver &c they put into the treasury of the house of
the Lord E.V. Note. Where was. The Heb. text does indeed here
read בית־יהוה the house of Jehovah. But where was the
Lords house at that period? Surely there was none. It is
probable the word בית house or temple was inserted by some
careless transcriber or compiler in a period after the building
of the temple. Hence the word בית is wanting in some of Dr. K's
collateral copies. In the 19th v of this Ch. אוצר יהוה The treasury
of Jehovah is mentioned, but not the בית house —

10-24 — the captains — which went &c. Note. We have here an
unusual form of the verb הלך to go. והתהלכוה — The ה is an Arabic
termination and not Hebrew — and no where else occurs attached
to this verb. The ה is considered as a miss print and is omitted in
many Hebrew manuscripts, and as appears by Kennicott the most an-
cient printed edition of the whole Heb. Bible (Mentz 260) is with
out the ה at the end of this word

11-13 — But as for the cities that stood still in their strength E.V.
רק כל־הערים עמדות על־תלם — But all the cities that stood on
elevations — Q Note. תלם may be pl. with ם omitted which frequently
happens — but if ם is a pron. suffix their then it would read their
elevation. The Vulgate rendered it, quae erant in collibus et in
tumulis sitae — which were situated on hills and on rising grounds

15-8 — the valley of the giants E.V. עמק־רפאים. Note. It has been here to pro
vs observed that the word רפאים has no relation to size or stature and
3 therefore cannot signify giants. The v. רפא signifies to restore
reform &c consequently the N. pl. must mean Restorers or Refor-
mers. [protestants?] Perhaps they were the restorers real or pretended
restorers or reformers of some idolatrous or true form of worship
It is evident that the true order & worship once existed in the land of
Canaan — and was doubtless in considerable purity in Abrahams time
This is sufficiently indicated by the names of persons and places — Instan
ces קריית ספר Kiriath Sepher — The city of the Book — or holy Record which
is also called דבר Debir The Word. Where the divine Commands
&c were issued — Melchizedeck — king of Salem was priest of the
most high God — and his name מלכי־צדק signified King of justice
To him Abraham payed tithes and acknowledged his superiority. Many
others might be noticed but these must suffice. The true order
and worship having become corrupted, it is probable that these

רפאים Rephaim or Reformers undertook to restore or rather Reform them. But probably, much like our modern Protestant Reformers, only threw off the little restraint that still existed in the order - & reformed to more ungodliness — I would however suggest that in this text עמק-רפאים has rendered as N. proper Emek-rephaim or the valley of Rephaim.

Ch 15- v 47 — and the great sea and the border thereof E.V.
Note In the text how we have והים הגבול and the border Sea - But the translators read והים הגדול and the Great sea. This latter reading is found in the Keri & many codices and furnishes another instance wherein the translators have preferred the Keri to the Chetib or true text

" 18. 25 - Note One of Dr. K's Codices, adds a verse between 25 & 26
וחצריהם ארבע ערים עין רמון ועתר ועשן — Ain, Remmon & Ether & Ashan, four cities and their villages — This verse is inserted in the text and translation Ch. 19. v. 7

22- 29 God forbid that we should rebel E.V. חלילה לנו הלילה A profanation toas if we should rebel &
v- 30th — it pleased them E.V. וייטב בעיניהם and it was good in their eyes -
v 33 — and the thing pleased & E.V - and the word was good in the eyes &
34 — and called the altar Ed E.V. Note The name of the altar עד Ed - is omitted in the text and is supplied in the translation The word however is found in one of K's codices & in some editions of the Heb. bible. In other copies it is found in the margin

---

Judicum שופטים

Ch 2- 19 — — and ceased not from their own doings, nor from their stubborn ways. E.V. . Note the phrase "their doings" is too weak & inadequate an expression to convey the strong & emphatick sense conveyed by מעלליהם it is from the root עלל to rise, soar mount up, & as the reduplication of the ל shews an intensity of the sense of root - we cannot express that intensity without an additional word - The Heb. term here used has undoubtedly a moral sense and relates to aspirings risings of the mind - and so may be rendered — and ceased not from their presumtuous doings - arrogant doings or the like

" 3- 15 — a man left handed. E.V. איש יד-ימינו obstructed of his right hand — The Chaldee Targum renders it גבר ידיה דימינא contracted or impeded in his right hand

" 5- 15 — great thoughts of heart. E.V. Note. in v. 16 we read great searchings of heart — where the Heb. word is חקרי - & all of the collateral copies read חקקי in v. 15 instead חקקי which is rendered thoughts but more properly means Delineations, immaginations from חקק to describe delineate portray

Heb Crit Judges - 6:6. 226 — in the ordered place E.V
בְּמַעֲרָכָה in or according to her order — it he was ordered
commands to build the altar — in its proper order — the manner
prescribed by law —
v. 34 And the spirit of the Lord came upon Gideon — E.V.
לָבְשָׁה [he] clothed Gideon

C. 11-31 — And it shall be that whatsoever cometh forth of the doors
of my house — shall surely be the Lord's, and I will offer it up for
a burnt offering — E.V. — וְהַעֲלִיתִהוּ עוֹלָה - and I will offer him
a burnt offering — Note. the termination הוּ does not refer to the
devoted thing which should be the Lord's — if so a הּ would be prefixed
to עוֹלָה but this is not the case — therefore the pronoun suffix הוּ
refers to the Lord — and I will offer him (the Lord) a burnt offering
There is no authority for the word "for" — "for a burnt offering"
The conditions of the vow are plain — That whatsoever cometh
forth from my door I will devote to the Lord, and I will
offer him a burnt offering — The Conjunction ו however
may properly be rendered or — Shall be the Lord's, or I will
offer him a burnt offering [in lieu thereof] —
Note. It has generally been supposed that Jeptha actually
offered his daughter as a burnt offering to Jehovah — but it
is not so stated in the scriptures. — It is stated in v. 39 th that
"he did with her according to the vow which he had vowed" —
So we are left wholly to the words of the vow at v. 31 to
determine what that was — It will be seen above that
according to the strict sense of the Heb. text he did not vow
to offer up for a burnt offering whatever came forth to meet
him but that the vow consisted of two parts — 1st Whatever
cometh forth of the door of my house shall surely be the Lords. i.e.
shall be devoted to him. 2nd And I will offer him [Jehovah]
a burnt offering — Perhaps the ground for supposing that Jeptha had
vowed to offer her (or whatever met him) up for a burnt offering, is the con-
sternation and distress which he manifested on her coming to meet
him. But there was sufficient cause of grief to him without supposing
him bound to offer her for a burnt offering. Why is it so carefully & emphatically
stated that she was his Only Child? Would the circumstance of his
having other children reconcile him to murder her? But if we suppose
that his vow of consecration, related to her being devoted to God in
the service of the tabernacle, which would require her to live a virgin
life — all is plain & easy. She being his only daughter the hope of pos-
terity was entirely cut off. That her consecration
really consisted in this is plain from her reply to Jeptha — "suffer
me to go up and down in the mountains & lament my virginity
She does not say lament my dying so sacrificed — but that
she was secluded from the world & devoted to virginity —

do it is added that Jephthah did with her according to the vow which he had vowed; and she knew no man
If she was sacrificed this latter remark is trivial and but
if she was devoted to perpetual virginity it is perfectly consistent. This latter Idea ~~Mr~~ better coincides with circumstances
of the visits of the Israelitish women, who went four days in
a year - yearly to condole with her - Surely she must have been
alive or they could not have went and condoled with or lament
to her as the Hebrew plainly reads —— "If there were at this
time women attendants of the tabernacle, as Calmet supposes
might not the daughter of Jephthah have joined their
company —.

13 - 18 - Why askest thou thus after my name seeing it is secret E. V
~~I~~ seeing it is פלאי wonderful or extraordinary —
Note. The same word occ. v. 19th and is rendered "wonderously"
- and the angel did לפלא wonderously

14 - 3 - She pleaseth me well - E.V. ישרה בעיני she is right in my eyes
- 5 - a young Lion E.V. כפיר אריות The whelp of a lioness -
6 - he had nothing in his hand E.V. and not the least thing in his hand
7 - and she pleased Samson well E.V. and she was right in the eyes of Samson
10 - for so used the young men to do E.V. for so did the בחורים choice ones
elect or chosen ones — selected ones - i.e. chosen as companions
12 - I will now put forth a riddle unto you E.V. I will now
Riddle to you a riddle - i.e. propose to you an enigma —
18 - before the going down of the sun E.V. Note Here the word טרם seems
necessarily to mean before, but ב is prefixed, and therefore it may
be rendered before the time of sun setting. ב is so rendered by
Bellamy in Gen. 2. God finished his work ביום before the seventh
day —
11 - a Lion אריה this is not אריות with a fem. termination and
therefore is the masc. of אריות and seems to mean a lion in General

15 — 16 - With the jaw bone of an ass - heaps upon heaps ℞ E.V.
Note. The pith of Samson's saying is entirely lost in the translation
and a mere translation cannot do it justice. The word חמר
signifies to disturb, trouble, mix up - confuse and from this root
we have חמור as a descriptive name of a he-ass (also ox) because
of his stubbornness under the influence of rage or lust - his terrible
braying - & head long unmanageableness. & the troubler - rager. The
poets have compared the rage of battle & to the braying of an ass —
"Arms on armor clashing, brayed" The two words
חמור חמורתים - rendered heaps upon heaps, are from the same
root, from which חמור an ass is derived - With the jaw bone of the
ass therefore I have completely disturbed them - thrown them into
disorder - routed them. [Then he added] with the jaw bone
of an ass - [the rager] I have smitten a thousand men.
The translators seem to have mistaken the word חמורתים for
a Noun pl. whereas & so rendered it heaps, whereas it is

64 } a verb of the 1st person and the ם□ is a pronoun suffix them. So the LXX render it εξαλειψων εξηλειψα destroying I have destroyed them. So the Vulgate. delevi eos – I have completely routed them.

v. 17 he cast away the jaw bone (לחי Lehi) and called that place Ramath-lehi i.e. the high place of Lehi – Note. It will be noticed that this place was called Lehi before, (see v. 14) but Samson here prefixes רמת Ramath, the high place, to it – Qu? Was this place called Lehi לחי the jaw bone because it was a place of sacrificing asses heads? &c – And if so, will not this account for Samsons finding there a לחי חמור טריה fresh jaw-bone of an ass? For it was in the camp and country of the Philistines)

v 19 But God clave a hollow place that was in the jaw, and there came water thereout – whereof he called the name thereof En-hakkhore, which is in Lehi unto this day. E.V.

Note. Here it is represented that God clave a hollow in the jaw bone which Samson had used, & cast away, & caused water to issue therefrom – Such a miracle would be frivolous – The word המכתש rendered a hollow, is from the v. כתש to beat or Pound in a mortar – and as a noun a mortar-shaped-hole – a hollow resembling a mortar. Surely such a hollow could not be made in the jaw of an ass –! The word לחי is doubtless here a noun proper – Lehi – the name of the place as mentioned in v. 14th But God excavated the mortar hole which is in Lehi and water issued therefrom –. This agrees with the latter clause of the verse – Wherefore he called the name thereof עין הקורא En-hakkhore (i.e. the fountain of him who called or cried – referring to Samsons calling or crying to God for drink.) which is in Lehi to this day – Thus it appears that this mortar-shaped excavation which God made at Lehi (perhaps in a rock) became a permanent fountain, which could not be true of the jaw bone

16 – 7 weak – as another mans E.V. כאחד האדם as one man

" 30 – let me die with the Philistines E.V. תמת בפלשתים let my body or animal frame die &c – surely he did not mean his soul as נפש is frequently rendered

17 – 6 – In that days there was no King in Israel – Note. This remark frequently occurs in this book, and affords evidence that it was written, after the establishment of monarchy, for at the time of which this book treats, there never had been a King in Israel – nor any reason to use such expression.

" 7 – called there was a young man from Bethlehem Judah of the family of Judah and he was a Levite. Qu? How

could he be a Levite if he was of the family of Judah?

18–7 — and there was no magistrate in the land – E.V. Note the words מכלים דבר are here rendered by magistrate. Why does not Parkhurst insert and define מכלים in his lexicon? The root מכל he has not, though he acknowledges such a root in the Arabic – and also that Schultens inserted it as a Heb root. – In Arabick it signifies a channel & so then מכלים דבר may signify the channel or medium of the word. Or מכלים may be from the root כלה tho' Parkhurst does not notice it under that root – The word derived from the latter root would mean an instrument or rather instruments which would make a pretty good sense – instruments of the word – a very appropriate title for a ruler or commander

19–25 — and they knew her and abused her all night E.V.
and they knew her and alternately mounted themselves upon her all night – for so the word התעללו must signify – see I Chron. Ch 10. 4 & note page 38

21–19 — behold there is a feast to the Lord in Shiloh yearly. E.V.
behold there is (חג) a dance to Jehovah &c

21 — the daughters of Shiloh come out to dance in dances &c
לחוג במחלות

23 — according to the number of them that (המחללות) danced E.V.
Note. Thus it is evident that it was a yearly dance in Shiloh, the translators themselves being judges, but it may not be amiss to remark again that verb חול more certainly signifies to dance than the verb חול which may signify to pipe – So the phrase לחוג במחלות may be rendered to pipe with pipes, But dancing is, of course implied.

Greek Notes } Matthew 5-3 Happy the poor in spirit
1869 } because of them is the kingdom of the heavens
(τῶν οὐρανῶν a noun pl.) Jo v. 10th

v. 12 — Χαίρετε ἐν ἀγαλλιᾶσθε — Rejoice & exult — Note
Χαίρετε Rejoice, seems to express the internal sensation of gladness & ἀγαλλιᾶω seems to be a word of gesture, to exult leap, exhibit by outward acts the inward joy.

13 — But if the salt be insipid (μωρανθῇ)

18 — not one ἰωτα or one κεραία shall pass from the law
Du? Does iota mean Jod, the least letter in the Hebrew alphabet? Certainly κεραία means point or mark of accent over letters. Then does not the passage appear to mean — not one jod (even the least letter) nor one point (which determines the sound) shall fail from the law? And does not this point seem to determine that the Masoretick points were essential to Hebrew Copy in which the Law was written?

Ch X v. 10. Nor Scrip for your journey Ev. J. Μὴ πήραν εἰς ὁδὸν
Neither a wallet or provision sack εἰς ὁδὸν for the way.
Note. The word scrip is ambiguous, it may mean a pouch or wallet, or it may signify a small slip of writing. q.d. a way bill; but the word πήραν means wallet only, and should therefore be so rendered.

" 15 — Verily I say to you the land of Sodom & Gomorrah shall be more tolerable (tolerated) than that city in the day of judgment, than that city

" 18 — for a testimony unto them καὶ τοῖς ἔθνεσιν and to the nations

Ch 11 - 5 — and the poor are evangelized — or gospelized

" 24 But I tell you, that the land of Sodom shall be more tolerated [Lat. remissius, more let go] in the day of κρίσεως decision

" 25 — Thou hast hid these things from the wise & intelligent and revealed them to νηπίοις the simple — foolish — inexperienced ignorant

Ch 13 - 19 — When any one heareth the word of the kingdom & understandeth it not, then cometh the evil one (ὁ πονηρὸς) — and catcheth away that which was sown in his heart. — Note. Here the seed is explained to be the "word of the kingdom" which is preached & heard —

" — 37 — He that soweth the good seed is the son of man — 38 The field is the world (ὁ κόσμος) — the good seed are the children of the kingdom

but the tares are the children of the wicked one (τοῦ πονηροῦ)
[Note Here the good seed are explained, not to be the "word of the Kingdom" but υἱοὶ τῆς βασιλείας "the sons of the Kingdom"
So, the tares, are called υἱοὶ τοῦ πονηροῦ, sons of Evil.
If the good seed or the sons of the Kingdom are intelligent beings - identical persons - how can it be said that the Son of Man sows them? Can it mean, that in regard to their physical existance he created or procreates them? If so, then we must admit that the tares or sons of Evil, as to their Physical existance are the offspring of Satan - How be it is that soweth the tares - the sons of Evil. We feel unwilling to admit that the Son of Man has any direct agency in physically sowing or begetting human beings, and the fact that all are begotten by & brought forth in sin & carnal evil nature, seems to settle the decission that no "sons of the Kingdom" are thus produced. We should incline to the belief that sowing the seed of the kingdom, signified, sowing the good and honest heart to with the "seed of the Kingdom", or word of truth
It is a common expression to speak of "sowing the ground" when we mean to sow seed in or on the ground; and in this sense to sow the sons of the Kingdom would mean to replenish them with the good seed of the word -. But there is a difficulty in this construction; for it is not only said that the good seed or sons of the Kingdom are sown, but that - they themselves are the seed. The above construction would then involve the absurdity of making the seed the ground, and sowing the seed itself with seed
But Jesus says expressly that "the field is the world" and the good seed are the children of the kingdom"; thus making the field entirely distinct from the seed. There is still a further difficulty The field in which both the wheat & the tares are sowed is one, namely "the world"! Now if we take the world to mean the whole of the inhabitants of this earth, then it seems to follow that this common field, is, in its natural state, is wholly destitute of any seminal principals, and will only produce good or evil as the one or the other is sowed with good or bad seed. Or in other words, that the natural state of man, as to morals, is in equilebrio neither inclined to good nor evil, but entirely passive & quiescent. And in this state of things the Son of Man & Satan are respectively busy, sowing the good seed in the heart of these quiescent creatures, and as the one or the other happens to be sowed so they incline to good or evil. This state of things, is however contrary to fact & experience. Mankind are not such innocent creatures by nature; the are "shapen in iniquity & conceived in sin", and need no Satan to sow the seeds of

Greek Notes } sin - "every imagination of the thoughts of
[p 70] his heart is only Evil and that continually"
How then shall we understand this mysterious text?
As we are under the necessity, in order to consistency, to
construe both the good and bad seed, to be of some particular
species that did not already exist in the field, or world, and
as this cannot be true at least with respect to moral evil,
we must suppose something else to be intended. Let then
the "good seed" - The sons of the Kingdom" be The true teachers
of Christianity, whom the Son of man should send forth, scatter
and sow - in the world - in order to preach his gospel. He had
chosen his disciples out of the world & they were no more of it
They were sons of another Kingdom - of the kingdom of Heaven,
and were truly a new species of seed which had never before
existed in the world. And it also well be said of them that
they were good i.e pure seed - "Sir" said the servants, "didst thou
not sow good seed in thy field?" All the sons of the Kingdom
which Jesus the Son of man, after his decease sent out to
evangelize the world were true teachers. none were here-
tics - none ever apostatised from the true faith. The great
field - the world - having been thus sown with good seed
whence hath it these tares - ? Having discovered a new and
distinct species of the good seed, by analogy of reasoning the same
must be true of the tares - the sons of evil. Now as there
was no true seed or true apostles in the world before the
Son of man created and sent forth his; there could of course
have been no "false Apostles", because there can be no coun-
terfeit before there is a true coin. Here then we have
a new and distinct species of seed for the tares - which never
before existed in this field or world. namely "false apostles" &
teachers of the christian religion - or these "sons of Evil" were
sowed & sent forth into the world by Satan to counteract &
subvert the true Gospel - This spurious seed was sown in
the very days of the first apostles, & have been rapidly in-
creasing ever since. They have been suffered to grow together
with the wheat until the harvest. The harvest is come,
and the first work of the angels or messengers, when about
to gather any part of the great field, is to carefully gather out
the tares or false teachers that may be there situated, not
can be done toward gathering the good wheat until these tares
are first "bound". Many of these reverends have allready been
bound and cast in a furnace of fire, and the weeping and
gnashing of teeth have been distinctly heard. From this
view of the subject, this important portion of scripture is not
only parabolic but prophetick, and has been most minutely
fulfilled - and is still fulfilling.

Ch. 23 Matt. 15th — And when he is made, ye make him twofold more the child of hell than yourselves." ✠ Note. How such wicked men could make their proselytes twofold more the children of hell than themselves, has always appeared mysterious. It must be observed that the phrase ΥΙΟΝ ΓΕΕΝΝΗΣ a son of Gehenna, is a Hebraism, meaning one who is condemned or judged deserving to be cast into Gehenna. But why or how these deceived proselytes should be judged twofold more worthy of hell than their wicked deceivers, I confess I could never understand. It appears to me that the greek sentence, ΠΟΙΕΙΤΕ ΑΥΤΟΝ ΥΙΟΝ ΓΕΕΝΝΗΣ ΔΙΠΛΟΤΕΡΟΝ ΥΜΩΝ is, to say the least of it, unacceptable of another translation. The two last words, ΔΙΠΛΟΤΕΡΟΝ ΥΜΩΝ are rendered twofold more than yourselves; the first of that word is an adverb. signifying simply twofold or doubly —; the second is a pron. pl. 2d. pers. in the genetive case simply meaning of you, so the litteral rendering would be doubly of you — i.e. Ye make him a son of Gehenna doubly of you — i.e. by you — by reason of you — because of you — he is twofold more the son of Gehenna because of your tampering with him. So then let the word because be interpolated (for it seems to be understood) and all will be plain — Ye make him doubly worthy of Gehenna because of you. In the above criticism I will observe, I have ventured to differ from learned Doctors — all of whom, whose works I have noticed on this subject having sanctioned (tacitly) the received translation; among whom I will mention Parkhurst & before him Wetstein. This latter has cited a passage from Justin Martyr in Dialogue with Typho the jew in explanation of the text which I will here transcribe ΟΙ ΔΕ ΠΡΩΣΗΛΥΤΟΙ ΟΥ ΜΟΝΟΝ ΟΥ ΠΙΣΤΕΥΟΥΣΙΝ, ΑΛΛΑ ΔΙΠΛΟΤΕΡΟΝ ΥΜΩΝ ΒΛΑΣΦΗΜΟΥΣΙΝ ΕΙΣ ΤΟ ΟΝΟΜΑ ~~ΤΟΥ ΣΤΑΥΡΩΘΕΝΤΟΣ ΚΑΙ ΑΠΟΚΤΕΙΝΑΙ ΘΕΛΟΝΤΑΣ~~ ΑΥΤΟΥ, ΚΑΙ ΗΜΑΣ ΤΟΥΣ ΕΙΣ ΕΚΕΙΝΟΝ ΠΙΣΤΕΥΟΝΤΑΣ ΚΑΙ ΦΑΝΕΥΕΙΝ ΚΑΙ ΑΠΟΚΤΕΙΝΕΙΝ ΒΟΥΛΟΥΤΑΙ. The following is given by Wetstein as a translation. "But the proselytes are not only unbelievers [in Christ] but blaspheme his name ——, twice as much again as yourselves and wish to kill and torment us who believe on him." This looks to me like supporting one mistranslation with another; for here are the self same two words ΔΙΠΛΟΤΕΡΟΝ ΥΜΩΝ rendered by six english words "twice as much again as yourselves" — One side of the litteral or constructive meaning of the words, is not the wrong nature of the subject against this translation? Is it at all probable that Justin Martyr when contending with a jew would tell him that others were "twice as much again [wicked] as the Jews themselves? Such a concession would be rather a compliment than censure to the jews — Is it not more likely that he intended to charge the lawless and abusive conduct of the proselytes, upon the jews their leaders and instigators? Let it read thus. But the proselytes are not only no believers [in Christ], but blaspheme his name doubly. because of you" ✠ That the jews themselves were not personally & actively persecuting & stirring up the gentiles to persecute Christians is abundantly noted in the Acts. See Acts 12.3 — 16.3 — 20.3 — 21.11,27 &c. Most likely many of the people in Palestine thus stood ill by the jews were proselytes — which shows my construction to be at least true in fact.

2.

Greek Notes
1713

Matt. Ch 23. v. 35 — That upon you may come all the righteous blood, shed upon the earth, from the blood of Abel the just, unto the blood of Zacharias son of Barachias, whom ye murdered between the temple and the altar

(Double Prophecies) — or Reference to several scriptures which
p. 72 had a litteral fulfilment in their day and yet were
applyed to Xt in whom they receive a more
important and complete fulfilment. These instances
of double meanings to such prophetick scriptures may
afford a clue whereby we may unfold the mysterious
declarations of Xt concerning the Destruction of Jerusalem
and the Jewish polity, which also at the same time has
reference to the destruction of the Antichristian Hierarchy
or Apostate Church — As Jerusalem had typically been the Holy
city — the "Faithful City" but had apostatized and had become
a harlot — a sink of pollution — and her litteral destruction
was just at hand — So — the Christian Chh — the true Holy
city — would become apostate — the Mother of Harlots & abominations
of the earth — and the awful catastrophe of her end could well
be represented by the terrible destruction that awaited the
litteral Jerusalem — —

Isaiah 7. 14 Behold a virgin shall conceive and shall
bear a son &c — In Heb. "Behold הָעַלְמָה Almah shall conceive
&c" Now this Almah was the name of the prophets wife and
that name also signifies virgin. Hence altho' this prophecy
alluded to a child then just then about to be born of Almah
and which undoubtedly took place; yet it is reputed to in the New-
Testament as having its fulfilment in the birth of Jesus from
the Virgin Mary. — That this prophecy was accomplished, in
its first & most litteral sense, in the days of the prophet, will
not be disputed if we read carefully the context of the prophecy
The prophet was addressing himself to Ahaz King of Judah,
who was then besieged by two Kings Rezin & Pekah, and as
the Lord had just above promised him deliverance, he now told
him to ask "a sign" of the fulfilment of his deliverance from these
Kings. The King declined making such a request lest he might
seem to doubt the promise of God. The prophet then says "the
Lord himself shall give you a sign" — "Behold Almah (the
prophets wife) shall conceive and bear a son". Now it is evident
that this "sign" could not be given to Ahaz unless it should actually
take place in his day; & indeed before the accomplishment of the promi-
ise, for the fulfilment of which this sign was given as a pledge. But
to put this matter past doubt, hear the prophet v. 16th. For before
the child shall know to refuse the evil, and choose the good, the Land
that thou abhorest shall be forsaken of both her Kings". Undoubtedly
meaning those very two Kings, Rezin & Pekah, who were now
warring against Ahaz. In the next chapter the Prophet informs
us that he took two men as witnesses of his action with the
prophetess [i.e. Almah his wife] by which act of virtue she conceived
and in due time brought forth this very son of promise, which
was given as a sign to Ahaz. And the Lord declared at his birth

that "Before the child shall have knowledge to cry my father and my Mother ~~Damascus~~ the riches of Damascus & the spoil of Samaria [the capitals of the above two Kings Rezin & Pekah] shall be taken away before the King of Assyria. — Thus evidently was this Prophecy and sign completed in about 9 months after it was uttered — So the prophet takes occasion to say — Behold I and the children which the Lord hath given me are for signs and for wonders in Israel (v 18)

There is but one slight difficulty in admitting the child spoken of in Ch. 7th to be the same mentioned in Ch. 8th, namely, In the 7th it is said Almah shall conceive & bear a son & [she] shall call his name Immanuel — But when the child was born the Lord said to the prophet "call his name ~~Immanuel~~ Maher-shalal-hash-baz. First. It may be observed that his Mother calls him Immanuel — & his father Maher-shalal-hash-baz — so Rachel called her last son Benoni — but his father called him Benjamin this creates no contradiction — Both names are significative and that of the same event — viz, the destruction of the two kings & the protection of the Jewish nation — the first signifying its certainty the other its manner of accomplishment. Immanuel i.e. God with us, and we shall be therefore most certainly preserved — Maher-shalal-hash-hash-baz — the (to wit, the King of Assyria) hasteneth to the slaughter, i.e. of the armies of Rezin & Pekah, by which means God will rescue Judah & Jerusalem. — Second. There is no greater difficulty in this change of name, than in a similar case in Matt. 1st 21–23 where this same prophecy is applied to the birth of Jesus — "Behold a virgin shall bring forth a son, and they shall call his name Emmanuel" — Yet when this same son was born his father called his name Jesus, and that too by order of the angel of annunciation — All difficulties being removed we are constrained to admit this prophecy was twice fulfilled, Firstly by the birth of Maher-shalal-hash-baz — and, Secondly in its most important point of view, by the birth Jesus.

Ps. 4. 9th Ps. 41–9th Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me — This no doubt was originally spoken by David in relation to the treachery of Ahithophel — "He was originally (says Calmet) one of David's most intimate & valued friends but who upon the rebellion of Absalom, turned Traitor to David and gave counsel for his destruction. Yet these words of David are applied by Christ himself (John 13.18) to Judas, and that too as a fulfilment of that scripture; consequently this passage is both the a historical fact and a real prophecy of a future event, which actually was fulfilled in the Case of the

Double Prophecies &c

73 Isaiah 50. 6th I gave my back to the smiters, and my cheeks to them that plucked off the hair I hid not my face from shame and spitting. Who can doubt that the prophet here spake a simple fact with respect to himself? Yet it was a plain prophecy of an event, in which the same things were acted over on the person of Jesus — Who was scourged (smitten on the back) by Pilate "and (Matt. 27. 30th) they spit upon him, and took the reed and smote him on the head" — Then (Matt. 26. 67) did they spit in his face" &c. —

Hosea 11th 1 When Israel was a child, then I loved him, and called my son out of Egypt — Now this no doubt related to the Israelitish nation, and to a historical event which was then ancient, namely the miraculous deliverance of that nation from Egypt. Yet this simple mention of a well known historical fact by the prophet, is alluded to as a prophecy and applied to Jesus. Matt. 2. 15th "That it might be fulfilled which was spoken by the prophets, saying "Out of Egypt have I called my Son.

Ps. 45 — "I speak of the things I have made touching the King &c — Upon thy right did stand the Queen &c —

This whole psalm related litterally to Solomon as King and to Pharaoh's daughter as his Queen. Whose prosperity and magnificence David thus foretold, yet so worded his description as to make it prophetick of a "greater than Solomon" and of one more excellent than Pharaohs Daughter — The Apostle Paul actually applies so much of this prophecy as relates to the King to Jesus Christ, and we with equal propriety apply that which relates to the Queen, to Mother Anna.

Many more prophecies of a similar nature might be adduced, but these are sufficient for the purpose. The prophecy of Christ concerning the destruction of Jerusalem and the End of the world — has always been a puzzle; but by the help of the clue which the instances of double prophecy affords, the mystery may be easily solved.

In the first place he undoubtedly speak of the destruction of Jerusalem & the temple litterally; but the question of the disciples included the end of the world — or abolishment of the order (Economics) that was then establishing; "When, shall these things be? what shall be the signs of thy coming & of the end of the world?" Matt. 24. 3 Here are two distinct questions — "When shall these things be? That is When shall destruction of the city & temple take place — And What shall be the signs of the second

consequent
coming and the conclusion of the present order of Chh?
In answer to these two questions both subjects seem to be adverted to & promiscuously blended together — Because the destruction of the temple & jewish xoo xios or order was so striking by analagous to the destruction of the first Christian dispensation that one description would in a great measure answer to both. When there was any Ck^t the final catastrophe of the christian dispensation is ecked out with some thing peculiar to itself. The answer of these important questions occupies ~~all~~ most of the 24th ~~Chap~~ & all of the 25 Chapters of Matt. The same subject is treated of in the 21st Chapter of Luke. The view of the subject here taken will help us over the difficulty in the 32 v — of the last named Ch. "This generation shall not pass away till all be fulfilled" If the destruction the temple & jewish polity was a true representation of the of the end of the world or coming up of the Christian dispensation; It was strictly true to say "All these things — this whole drama or scene shall be transacted before the end of this generation". This was a fact in regard to the destruction of the temple &c. but cannot make it untrue that a similar scene but vastly more important may not be included in the description, & left till many generations before it should be fulfilled. Any how so it is in the prophecy before alluded. At the — Emmanuel was born & the two kingdoms within 2 years after the prophecy; so that it could be said "all was fulfilled"; Yet this scene in a far more important point remained to acted out many generations after at the coming of the Messiah — The same may be said with respect to the King & who should reign & the Queen who should stand at his right, spoken of in the 45th P.S — All this was fulfilled before the close of Solomons reign — Yet it remained to be again acted over & fulfilled in a more important point of view in the first and second appearing of Xt — in Jesus and Anna

J. Marks Letters
1.74

Translated from the German.

Beloved brethren and sisters,

Full 19 years have passed away since you have heard any thing of me; and for this reason, no doubt, you have numbered me long ago with the great mass of those who have disappeared from this globe, and gone to an invisible world. To give you reasons for this my long silence, at this time would be superfluous; and to narrate to you the history of my past life, would take too much time; and would be of very little interest to you. Whatever may be of any interest to you, either of my past or present life, you shall know at the conclusion of this communications. —

At present I shall set aside all such trifles, in order to pay full attention to an object of greater importance.

I must make you acquainted with a scheme which has for its object nothing less than to secure eternal happiness, and, at the same time, to produce by far the happiest manner of living on earth, to all such as have inclination and courage enough to embrace it. —

This matter suffers me not to rest day nor night, but compels me to break silence and make you acquainted with this most important of all concerns. To come to the point, it has pleased God in his Kindness and mercy to impart the greatest happiness to me which he can bestow on any mortal. It is God's kindness that has conducted me to the verry best of human beings on earth, to the verry saints, in whose communion I have for years enjoyed such internal & external happiness, as I would not exchange with any King: Yea I know nothing terrestrial which could balance it. Of this my happiness tho' I shall be able to give you but a faint idea, yet I will undertake it, for the sole purpose of doing my utmost that this great blessing of God may be imparted to my dear country, to which I am so much indebted. And if I could be the happy instrument of Providence to bless Appenzell with this greatest blessing on earth, I know of no way in which I can better pay the debt. On this point, however, you may judge for yourself, when I make you acquainted with the internal and external circumstances — the spiritual and temporal condition of our societies. O that my pen were sufficiently able to communicate to you, my insight and feelings on this point! But the

contents of this subject is so copious; the compass of a letter so small, and my mind so full, that I am in great difficulty to know how to begin and where to end. Notwithstanding this my first attempt, may be concise and imperfect, yet it may suffice for an introduction, and should it please Divine Providence to impart our blessing to my counting, he will also provide for a further continuation, [and opening of the subject.]

At present I will begin immediately with the subject matter, hoping that you all will receive it in full health and prosperity; and will pay to this my design the attention which I hope it will deserve.

The internal religious constitution of this Society.

By a peculiar providence of God there was, about 50 years since, raised up in this land, a Society altogether in the spirit of the first church established by the apostles themselves at Jerusalem; and also agreeing with the first hermits and monks. Religion is the center, from which proceeds, to which tends, all the internal and external aim of this society. As religion is the reunion of man with God, so this epitome, necessarily implies the former apostacy of man from God. In order to make more plain to you, upon what principle and by what means our society intends to complete this reunion, I find it necessary to give you, in the first place, an idea of the first cause of this apostacy; and where in it still exists and consists.

The fall of man from God

When this world stood forth in her juvenile splendor and beauty, and was made ready to receive as its inhabitants, a higher order of beings than beasts, the Creator called Man into existence, and endowed him with reason, free will, and such spiritual faculties, that he stood forth as a living image of the Creator. Provided with these high qualities he received the command; "rule the earth". Maintain your internal independence of the external creation. As lord of this globe, rule all in a godly manner; use and enjoy all according to the internal law of thy dignity, and suffer not thyself to be ruled by anything; either the excitements of the

external nature or the lustful desires of the material body. In maintaining this thy dignity, thou wilt ever continue in my likeness, and in this state thy mind will ever overflow with heavenly sensations. By continual perseverance in moral rectitude, Thou wilt mature to higher perfections, and thy spirit will enter into higher spheres, and become a partaker, of still more felicity. But should'st thou act unworthily of this thy destiny, and suffer thy self to be ruled by some thing else besides my will; should'st thou degrade thy reason (which is given thee to rule all to a nobler purpose) and use it as a handmaid for the gratification of unlawful sensual desires, then thou wilt be undone. As high as thou now standest above the beasts so low wilt thou fall beneath them. In the day thou shalt eat of this tree, ~~thou shalt eat of~~ thou shalt surely die the death. - On the same day in which thou art treacherous to thy dignity, and givest up thy spiritual freedom, for the enjoyment of sensuality, then wilt thou die as to thy spiritual abilities. By the forbidden fruit thy reason will become darkened, so that thou wilt no more see what is noble good and holy. ~~Out~~ All heavenly sensations, which are the effect of thy unity with me, will disappear from thy mind, and thou wilt thus be cut off from the source of all happiness. In short thou wilt die in thy highest spiritual capacity and only continue to live as a mere animal man knowing no other enjoyments than eating, drinking, sleeping and multiplying thy species. And yet in all this thou wilt never find the contentment that beasts enjoy: for thy mind, however dead to a higher or spiritual life, will never find full satisfaction in any material enjoyments. An inanity, a vacuity, will always remain in thy breast, which no terrestrial objects will ever fill. Thus thy present state of living will always be in discontentment, and in contradiction with thy self; and thy view of futurity will be that of beastly stupidity or of horror & despair. This, O man, will be thy fate, if thou forsakest me and thy moral rectitude

for the enjoyment of [illegible] state

That this is the true destiny of man no body will deny. And that mankind at large are apostatised from God and moral rectitude, who dare deny, since the whole history of man from the very beginning untill this very hours shows it forth so irrefutably? Whereever we contemplate the conduct of man in every age, we cannot help but exclaim, "Man is apostatized from god! He is fallen, is fallen far below the beasts!" In the whole animal kingdom (man excepted) was ever one found which deviated from the law which the Creator has implanted in them? Is not man the only being in the whole visible creation who violates the law of God written in his heart, & abuses even his own reason to beastly purposes? ~~That~~ The heavenly gift of reason was given him to rule his actions, yet with it, he degrades himself far below any beast. Where can we find any creeping insect, or any wild brute in the ~~true~~ forest which uses sexual intercourse for any other purpose except solely for the ~~purpose~~ production of their species? Is not then fallen man the only being on this whole globe who turns the means of procreation to his own mere indulgence - who makes the lust combined with that det his sole object of desire; and prostitutes his faculty of reason to excuse & even justify his diabolical conduct? Where is to be found the animal which slays and satiates itself with the flesh of its own species? Is not the warrior - the man of blood, worse than the canible, who kills his fellow being to drink his blood & devour his flesh? Does any beast of ~~the~~ prey slay an animal for any other purpose, than to appease its craving stomach? Fallen man is the only creature, who - not for the sake of hunger - but solely for the sound of words, which he calls honour, grandeur &c - for the sake of these tickling sounds alone - slaughters millions of his brethren, and turns the paradise of this earth into a vale of misery. Except the dog, which buries the bones in the ground, I know no animal, which, when satisfied with its prey, would ever withhold the remainder from its hungry consorts. Selfish man, gormandizing in the abundance of his stores, is the only being who is able to be careless of the hunger nakedness & wants of his brethren. All living creatures seem to be contented

when their wants are satisfied, except fallen man. The more he has and enjoys the more he becomes infuriated for more, and ever becomes more discontented the more he gets. Having turned from God his sovereign to himself, he thereby lost his dignity and power to rule, & be governor of the external creation. Becoming a slave to his bodily desires, he thereby lost God and heaven out of his mind; and now is searching, raking, scraping and raging for temporal goods, fleshly pleasures, and honor, to fill up with these the vacuum of his mind to replenish therewith his lost internal happiness, but yet finds nothing but vanity, vexation of spirit, a life most wretched in all his present condition, and a most horrible prospect for the future. Indeed there is no body who has any [just] idea of God the all perfect being, and a Knowledge of man's history, or even of his own, who is not forced to acknowledge, that man could not have proceeded in so corrupt a state from the hand of God; and that therefore he must have apostatized since he was created.

But wherein consists the first cause of this apostacy? Moses describes to us the circumstances of the occasion, and remarks that a serpent deluded our inexperienced first parents, and assured them, That they would not die but become like gods, if they would eat of the forbidden fruit. The consequences thereof you know. This <u>self-will</u> which strove to get rid of God as Governor, for the purpose of following without restraint their own inclinations & desires. <u>This self-will</u>, this <u>self seeking will</u>, <u>egotism</u> or <u>selfishness</u> is manifestly <u>the first cause of the apostacy of our progenitors</u>, and <u>is also the cause of our own apostacy from God</u>. For we also suffer ourselves to be deceived by the <u>serpent of sensuality</u>; we also expect greater advantage in following our own inclinations, than in following God's commandments; we also therefore, by each sin we commit, set aside God's sovereignty, & yield willingly to the allurements of evil—. Consequently selfishness is with us the first cause of sin, and sin the cause of our apostacy from God.

But selfishness is not only the first ... it is also the fountain, the Mother of all other sins. To show this still more distinctly appears to be the more necessary, since selfishness is the very foundation, on which is founded all the subsequent writings.

The selfish man, independent of every thing but his own inclination, variously affected by surrounding objects, will necessarily repel all such things as are disagreeable to him, and will attract and enjoy every thing which promises him the most pleasure. In this situation he very soon finds that the lust of the flesh is the very thing which most of all pleases him; therefore this is the object after which he strives with all his energy. The law of God and his own reason which declare to him that the faculty of procreation is not given for the mere enjoyment of the act, but solely for the propagation of his species he will not observe. All the animals observe times and seasons in their procreation, and quit the act entirely as soon as the design is realized. This living example which plainly exhibits the aim and motive of using this natural faculty, according to nature, reason & the destiny of God, the selfish man despises; he will observe neither times nor seasons, and will gratify his lust at any time and in any manner which opportunity may afford. This lust, so very pleasing to him is his God, whom he serves day and night with all his mind and strength; in so much that he will sooner resign God and heaven and any thing else, rather than discontinue this kind of enjoyment. According to this, selfishness is the very fountain of the lust of the flesh.

To enjoy this lust with less restraint, and in a more legal manner, he will for this purpose take to his side a wife of his own. "But he that is married careth for the things of the world how he may please his wife" (I Cor. 7. 33) For this purpose he wants a habitation of his own, good food & fine apparel. They will soon have children, and with them their wants will be increased, and these must be satisfied, even should they have to resort to illegal means. There continuing

wants, cause them anxiously to wish for the time to come, and forces them to use all their energies for laying up treasures for future days. If they cannot attain this aim in a legal manner, they will have recourse to tricks, knavery, fraud thefts and other unlawful resources. Over their legal or illegal gain they watch day and night, and strive with all their energy to increase it as their highest good; and in this manner the lust of the flesh causes Covetousness.

When they have provided sufficiently for the present & future time, and are fortunate enough to show forth greater riches than others, then awakens in them the desire to be also distinguished by honours. The rich citizen will now be called Gentleman; his wife Madam; his girls ladies, and his boys must be educated for the titles of reverend, and other official honors & distinctions. These lords now strain all their nerves to advance rapidly to their highest station. If they find any obstacle in attaining their design they will find no scruple in employing hypocrisy, slander, flattery, bribery and such like illicit means cabals. Having obtained, in one way or another, their desired stations, they will soon perceive that, to keep them safely in their possession, or to enlarge them, it will be necessary to use many kinds of hard treatment & cruelty. This is more especially the case with the higher ranks, who resort to oppression, subjugation, perjury, treason, war, desolation and all such crimes and misery; which to enumerate and describe is too much for even profane and sacred history. All these evils proceed from the passion for honor and grandeur.

This may suffice to show, that the lust of the flesh, covetousness and thirst of honour, are rooted in, and proceed from selfishness; and from that threefold fountain spring forth all other sins, whatsoever we may name them.

Religion in General

How fallen man, fallen off from God, through his selfishness, can be reunited to his heavenly sovereign, is the work of religion to point out, and also the object of my present undertaking to describe. Since you are acquainted with the general idea of religion, also with all the catholic principles: (which are acknowledged by our society to be the best religious forms on earth) so concerning our religious principles, I shall mention some points only superficially; such as the confession of sins and celibacy. But those parts wherein we deviate from the catholick form, and wherein we think we have restored the primitive perfection, I will treat the more extensively, that you may enabled to judge for yourself.

However before I shall treat of these parts singly, it may not be superfluous to give here some general idea of religion.

It seems to be without contradiction the enjoyment of the forbidden fruit produced depravity in our first parents corrupting the whole man. Not only did their intellectual faculties become benighted, and their will ~~paralyzed~~ to do even the little good they knew paralyzed; not only was the sensibility of their minds perverted, so that they felt disgust at all that is good and holy, and hungered after that which is sensual & evil, not only was every power of their souls enfeebled, but the concupiscence of their animal body was mightily increased. As sickly parents, whose whole constitution is corrupt can produce no other offspring than such as they are themselves; so of necessity we receive, hereditorily from them, the same depraved nature, which some call original sin. This depravity of course cannot be washed off, but can only be struggled out of by heavenly assistance. That this inborn corrupt inclination did not stop in our first parents, we all know full well, and are irrefutably convinced, that the whole human race, from the be-

Starks letter beginning to this very moment has practically forsaken all that is called good & holy; and is sunk in every thing that is called sin and evil.

On the other hand we ourselves think, you know, that God is a being in whom is united all that is good & holy and will of necessity repel all that is evil. If now these two natures, the human & divine, so essentially differing in their moral qualities, shall become united again, then of course one nature of the two must cease to be what it is, and must become of that essence, with which it shall be united. Since man is required to become perfect as our heavenly Father is perfect; the work of religion must be to cure and to change corrupt human nature, in such a manner that all moral evil shall cease in man, and in its place shall enter all that is good and holy. Now all the evil that is in the world, says the scripture, is the lust of the flesh covetousness, and thirst for honor. (1 John. 2d). Consequently it must be the principle ~~can~~ object of a religious institution to operate in such a manner on its subjects as to destroy, in every one, the lust of the flesh, and make them chaste; to destroy covetousness, & establish a common interest; to destroy all external honour & grandeur, so that all who are exalted may be humbled to brotherly equality. In the place of these evils thus purged out, religion must implant, love charity impartiality, justice, and such like virtues as proceed from a divine nature. Now any form of religion which is best adapted to purge moral evil out of men, and implant the divine qualities, must undoubtedly be the best one. How far the Catholic form, as it at present exists, answers this purpose, I will leave to your own judgement. But I will, now, as well as my limits will permit, undertake to describe by what means & principles, we intend to promote the object of religion.

Nine principles & method to purge moral evil out of sight.

When a physician, undertaking to cure a patient in a feverish delirium, finds that the pestilential atmosphere, in which his patient lives, has much contributed to his disease; when he discovers that the bowels of the sufferer are filled up with putrid matter; when he observes that the very nourishment in which the sick has, & does even yet, indulge himself, are the principle causes of all his distress, how will he treat such a patient in such a situation? Will he not first remove the sick from the unhealthy air into a pure atmosphere? Will he not after this cleans his bowels with purgatives, without which his best remedies would be of no effect? Would he not prohibit henceforth & entirely all unwholesome food? Without this the patient could never be restored to permanent health. Where the cause exists the effect will also continue. Would it not be the case that after having removed all ~~obstacles~~ the occasions of disease & obstacles of cure, ~~even~~ that even then he would only be enabled by proper remedies to restore the patient to health and prevent a relapse? Is this not, and must it not be the very plain and only [proper] display of a rational physician? And is it, indeed possible that we should exhibit any other treatment in a moral disease? Since it is deeper rooted, more inveterate, more extensive, easier relapsing and in every respect more difficult to heal, than any bodily disease. I ask, if in such case of natural & moral corruption, there can in truth, any other rational treatment be applied, than that which has been mentioned? I answer nay! As it is in the physical so it must be in the moral world. As in bodily diseases, so also in complaints of the soul, corresponding indications must be employed. Here also must be exhibited the same preparatives, the same removing of all obstructions & causes, without which, no radical recovery can be brought about. Even the wisdom and power of God, manifested in the person of Jesus, has given us no other preparatory remedy than what is here spoken of.

Now what Christ Jesus, the infallible Physician of souls, has recommend for this purpose we find all plainly set forth: partly in the scriptures; partly in his own ~~more~~ personal example; and at large shown forth in

75 its happiest effects, in his first Chh. at Jerusalem, and also by the first christians & monks, as a dispersed, yet continued communion of that Chh.

Our spiritual Phicians, under whose care I am so happily plaed, and whose genuine treatment I witness, have wisely collected all those precepts, directions & patterns; and in accordance with them, like the bodily Phisicians, have fixed and established in all their institutions, the very same indications.

According to the first indication, removing the patient from the poisonous air, into a pure atmosphere they have in general introduced the,

Separation from the world.

In order to be more secure from any misleadings from without, and enjoy a better opportunity to live a life wholly consecrated to God, we find it necessary to separate ourselves entirely from the world. — Not from the visible creation, which is, in itself declared to be good; but from the connexion and intercourse of such humane beings, whose sole aim & endeavours, is to gratify fleshly lust, and to get riches and honour. In order to seperate us from such beings as give themselves over to such uncleanness, the holy scriptures recommend us to "come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you: I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty — (2. Cor. 16. 17. 18.) Such a separation we find the more rational, because, as the proverb says bad examples will corrupt good manners. Every one knows this, there is no one of us who has not experienced for himself, how soon all our best resolutions are prostrated, by a continual intercourse with worldly minded people. This is no doubt the reason why most of your confessions, pass away so fruitlessly. This being as clear as would be superfluous to say any thing more on this subject; I may therefore conclude after stating only

this: that through the conviction of the necessity of such a separation, all our societies 18 in number, have settled themselves have settled themselves at a sufficient distance, from any connexion or intercourse with the children of this world, where they live as independent communities on their own territories.

After the patient is removed, from the unhealthy into a salutory atmosphere, the physician undertakes to fulfill the second indication;

He cleanses the inner parts from the putrid matter.

It is, in accordance with this indication, that, in all our societies, the first step, each candidate ~~can take~~, who wishes to be united with us, must take, is, to cleanse his disordered mind, from all his old noxious filth; and this will be done by a proper

Oral Confession

of all his known sins. He that covereth his sins shall not prosper, but who so confesseth & forsaketh them shall find mercy. (Prov 28:13) To confess all known sin, orally & specifically, to God before a witness of his Church, is of all things the most horrible for a Protestant and is therefore, with the most difficulty brought to their understanding and conviction. But by Catholics, this very important doctrine, is well understood, and from the very beginning to this hour, is practised in your land in the Greek Church. The necessity and benefit of oral confession is well known to you all; but the necessity of an entire forsaking of the sins confessed, is not so well understood. Yet this with all our members, is so customary, that all the faithful can and do live with without sin. (This may now be incredible to you, but you will soon understand it better) Whosoever abideth in him (in Christ) sinneth not: whosoever sinneth hath not seen him neither known him (1 John. 3. 6th) says St. John in the full propriety. The sinning world never has known him who saves his people from their sins (Matt. 1:21) Neither does the world wish for such a saviour. Not? Indeed not brother: for, to save us from sin is nothing else than to save us from the power of a corrupt nature, in such a degree that all sinning shall cease. Consequently therefore, all lust

P. Starks Letters
76 } of the flesh shall cease; all titles of honour shall cease; all unequal distribution shall cease of temporal goods shall cease. Does now the world wish for such a Redeemer? Would not the whole world, as in old times, rather, cry out, "away with him! crucify him! and give us Barrabas? Give us such a saviour as will let us freely indulge in all these, and yet after this, give us eternal happiness! But O how will the blind world tremble with horror, when they find written on the gate of heaven, "Without holiness no man shall see the Lord — depart ye workers of iniquity."

To come to my scheme; when the patient (removed to) and breathing in a healthy atmosphere, and his bowels cleansed; then the physician undertakes to fulfil the third, and most difficult indication, (namely) to remove all the predisposing causes of such disease.

Suppose now the disease which the physician would cure, is occasioned by drunkenness, and the patient, refuses, as commonly is the case, to give up his intoxicating beverage; will it not be impossible for the physician to restore such a man to health? Will not the Doctor declare, except you forsake wine, beer, cider, brandy, gin, whisky — it will be utterly impossible for me to cure you. O how entirely similar does the heavenly physician cry to a world suffering under the moral cancer of covetousness, pride and fleshly lust? How positively does he declare, "Whosoever he be of you that forsaketh not all that he hath, father, mother, brother, sister, wife, children, house and land, cannot be my disciple. He cannot learn of me how to get rid of his all-evil-breeding selfishness, and be restored elevated to moral rectitude. What a thunder clap to a world as totally sunk in sensuality! That they must for sake all their gods or die in their sins! And yet there is no other remedy. Is it not so that all which our Saviour requires us to forsake, are just the very things, with which the three-headed Moral beast — the lust of the flesh, thirst for wealth & honour, is fed, & by which he is fattened? — Is not the wife to the man and the man to the wife, the general cause of more than beastly carnal lust? Are not father & Mother, and near relations

the very beings on whom we love more than God himself, and whom we in the highest degree always esteem and favor more than the rest of mankind? And does not this cause us to sin against the impartial love of the neighbour which permits no respect of persons? Are not our children those to whom, as to our second self, we transfer our wealth and honour, and establish & augment in them, the continuation of them? And are not houses and lands and such temporal goods, the principle objects in which honour and covetousness, find their existence? If now in all such things, the main cause of our moral corruption, & sickness of soul, exists; then surely we can no more accuse Christ of inexpressible treatment, than we can the bodily physician, who requires the drunkard to abstain from every thing that can intoxicate. And is it less philosophical & just to surrender all external claims for the sake of a general happy equality? Or has not God created all things good, and that they may remain so, fixed a harmonious equilibrium, in all the faculties & powers, operating one in connection with another? Is not the disturbance & violation of that equilibrium, in the physical world sickness — in the moral world sin? Is it not in the political world, on the one hand, the fountain of wretchedness & poverty with their host of sins; and on the other hand, the cause of effeminacy & luxury with their host of moral & temporal evils? Is not the earth and all that is in it the Lords? And has he not given the abundance of his riches for the equal enjoyment of all his creatures; with the same impartial love? Or can we find among the millions of animals of one species in a few acres in formanidizing and abundance, and in the meantime the multitude suffering want of necessary sustenance. Must the only exception exist in the society of rational beings?

Because man, among men, strength ingenuity and other talents are variously distributed, can this entitle the possessors to draw any selfish interest from them? Has not indeed the Creator widely calculated, this distribution of the various abilities, to the end that all the different gifts in every one, (similarly to the different organs & members of our body) should aim and operate to one and the same purpose — to promote the

J. Marks Letter
77

general good, and not that of the individual exclusively? Behold the republick of the bees! Do not the different talents of the thousands, there tend & operate to one and the same aim? Are not the cells all measured out alike? Does not every one refresh himself with the sweets of the same table? And ought any thing to be more perfect among dumb brutes [& insects] than among rational beings, created after the image of God, and made only a little lower than the angels?

For our parts we are perfectly satisfied with all these Ideas. We are fully convinced, that all those things which our Saviour required us to forsake, are the very causes of temporal & moral ~~evil~~ misery of the fallen human race. According to this conviction those things are the very objects which we in the third indication, intend to remove, as the most producing and continuing causes of our moral distress.

In order to effect this we have Introduced

I
Celibacy

In all our societies as the absolute duty of every member. — As among the catholick clergy and monks celibacy is continued from the first apostolick church; and as in your community, a life consecrated to God in chastity, is esteemed the greatest evangelical virtue, it would be unnecessary for us to justify ourselves, for establishing celibacy in our entire religious association However besides the charm of ~~virtue~~ virgin chastity, we have other reasons of the greatest [importance] for its introduction which I dare not omit to describe. We find, that fleshly lust, enjoyed solely or principally as lust, is evil in itself; that it is the most fruitful Mother of all the immoralities, it is therefore the greatest hinderance to a godly life; and hence it has to be removed as the greatest source of ~~immorality~~ human depravity. If we would only superficially consider the object of sexual coition, we should easily discover that this natural propensity was given to us by the Creator for sole the purpose of enabling us to propagate our species; that our offspring may augment the honor of God as well as the happiness of our

social life. In contemplating this act, we must first of all perceive that we ought never to perform this act for the sole purpose of enjoying the sensual pleasure connected with it. We should also find that we must observe in this business times and seasons, like the animals; that we must entirely abstain from this act as also every other living creature does as soon as the object is realized; that we must cease from this act when age or other circumstances makes it inconvenient or impossible to attain the design; that likewise we must quit this act, when we perceive that the offspring would become a dishonor to God and a disadvantage to human society. That such is the intention and will of the Creator is so clear, that it must convince every one irresistably. It must be even as conveniently clear to every one; that each such act, performed only for the enjoyment of its pleasures, goes directly against the intention and institution of God, and must therefore be looked upon as a gross violation of the law of God and of nature. St. Paul seemed to aim particularly at this, when he says, to be carnally minded is death: because it is not subject to the law of God. (Rom. 8. v. 7)

He that can understand it, let him understand. Whoever finds himself able in the bed of matrimony to perform this natural propensity according to the design of God and nature, his condition may be called honorable, and even holy. But he who believes, that with the clerical benediction he has also received a licence to perform the connubial act after his own choice and pleasure, is very much mistaken. From whence could a priest receive authority to frustrate such a clear and binding law of God and nature? How can he design to sanction in the followers of Christ such lacivious lust, as is never found in any brute; and which even in them we should abhor? Indeed I know not to this very hour, whence the clergy derive any right to officiate in this matter of things. However, all that the church does in this respect, is nothing more than to give those that intend to embrace matrimony, the benediction: that they may live together a christian life, and may bring up their offspring in a christian manner. But this cannot mean to give them liberty to live together worse than the brutes of the forrest. How can it be possible for a church, to do this, who call

C. Clarks Letter 78

herself the bride of the Holy Ghost!?
It is true, the Church says with Paul, "It is better to marry than to burn." To be sure, it is better for one who is determined to get drunk at any rate, to take home his barrel of brandy, and drink there in a less-observable manner, than to ramble from tavern to tavern and thereby give occasion for general scandal. St. Paul and the Church permitted marriage, only because, of two evils they would choose the less. Notwithstanding this it is, and will remains to be an evil despicable in the sight of God ~~in the sight of~~ and rational beings. Hence this business is always performed under the cover of night: for whatsoever shuns the light is evil.

He that can understand it, let him understand. For our part, we find our nature too corrupt to perform the work of natural generation, even in a state of matrimony, according to the law of God and nature. On the contrary, some of us have had sufficient experience to know, and others good reason to fear, that the connubial state only would only put us in a condition to excite one another to lust, which is evil in itself. Therefore we think it would be rather better for us all to follow the counsel of St. Paul, who said it is good for a man not to touch a woman.

That the sole enjoyment of fleshly lust is not only sin in itself, but also the fountain of covetousness, and thirst for honor, and almost every kind of sin, may be seen sufficiently clear, in what I have hinted in the chapter of the apostacy. But this you will see still plainer, to your & my sorrow, in my own conduct. There you will see that the lust of the flesh, made me a hypocrite, when in my sacerdotal condition, and afterward even a perjured apostate. You can see how that lust made the seducer of many — a murderer of the dearest hope of my Mother, which she and you and

many thousands of my [illegible] to enjoy from my proper conduct. You have even noticed that the continued gratification of this forbidden lust, even has by degrees degraded me to scepticism in matters of revelation – even to infidelity, and to many other kinds of sin: at least I must humbly confess this to be the case. Through the influence of this lust I was running down to my destruction more & more till it has pleased God in Kindness & Mercy, to hold me back when on the precipice of my eternal ruin, and to pluck me as a brand out of the fire. By his providence he guided me to this holy people, in whose communion I have time enough, as a prodigal son, to weep tears of repentance for a life so replete with divers kinds of sin, all proceeding from the lust of the flesh.

As this carnal lust is the main source of of most sins, so it is the greatest obstacle to a holy life. The flesh lusteth against the spirit and the spirit against the flesh and these two are contrary the one to the other (Gal. 5.17) Spirit and flesh being thus in opposition, cannot exist together. No man can serve two masters, at the same time. Just in the same proportion – the one is increasing, the other is decreasing. The life of sensuality, in which this lust has the principle share, is death to the spirit. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the spirit shall of the spirit reap everlasting life. (Gal 6.8)

The lust of the flesh is that, principally, which benights the intellect of our soul, paralyzes the will, weakens, and even extinguishes all the sensations of the mind for that which is noble, good and holy. Who is there that cannot read this, written in capitals, in the history of every day, both in the lower & higher classes? Do we not often hear even from the vulgar mob, the remarks: that there is no God; that all religion is only a priestly fabrication. Do we not find even too many men of literature, who, as the proverb says, cannot see

J. Starke Letter } the town for the multitude of

79 houses — who can find nothing in the harmonious wonders of Gods creation, but a blind coincidents of Chance & accidents. How are not too many atheists, who, like the heathen idols, have eyes but see not, and ears but hear not & a heart that can not feell nor perceive that which is spiritual.

When we see a man, who neither hears, sees, nor feels, we say of such a one that he is dead. Likewise, all such are spiritually dead, who neither see hear nor feely any thing of the spirit of God and religion. The Apostle tells us plainly enough whence this moral death proceeds, when he assert that, to be carnally minded is death. And do we not find this true, by our daily observations?

Look around you! and you will be convinced that all theoretical and practical infidels do continually drink this soul-deadning poison out of this cup of carnal pleasure.

When we reflect on all this; when we also consider that this carnal indulgence, produces such innumerable miseries even in the physical condition of men; When we are obliged to see that this pleasure brings so many young men to an untimely grave; and so many daughters, often by taking even one draught from this poisonous cup, have, in the midst of their sorrowful relations, to drag out a life of sadness and wretchedness; that so many in both sexes, the honor and glory of their parents, are, by this indulgence, degraded to prostitucy and infamy; that even in the state matrimony, this unruly passion creates so much misery, and often a hell indeed through adultery and jealousy; that this insatiable desire, ruins whole families; spreads forth such frightful diseases; brings forth quarrels, theft, shedin of blood, infanticide with a thousand other vices & crimes when we yet add to all this the consideration, that our

own offspring, by reason of [illegible]
received from us by ~~nature~~ inheritance, exist
only to the dishonour of God and the disadvantage
of mankind; When we cannot deny that our present
generation, is no better than those of old, which the
holiness of God could no longer behold, and therefore
destroyed from the earth with a general deluge;
When we bring all these things to mature consideration
I ask who can speak an approving word, for [the
continuation of] such total degeneracy? And I ask
again, would ~~man~~ not every one entirely abstain
from peopleing the earth, with such unhappy beings
as he himself is, if the act [of procreation] should be
connected with pain instead of pleasure? In such
a case would not many say - "I am too poor for this
business - I am not able to support a wife and children!"
"And I," another would say, "find myself unqualified
in all respects to educate good and useful children"!
"And wherefore should I multiply such troublesome
beings"; would exclaim a third; are not there already
here nothing else than despisers of God and disturbers
of social life! In such and a thousand other ways
would every man free himself from multiplying
[this species] if there were only no pleasures connected
with the act. Is it not therefore manifest, that
mankind people the earth, solly for the purpose of
enjoying the pleasures connected with the act?! In
doing so they subvert the order and institution of God;
they act against reason and nature, which is in
itself sin, and which sin is the most fruitful source
of all ~~sin~~ the moral and physical corruption and
misery - [extended upon the human race]

Seeing now that (the) Lust is such an all-ruining monster, which never can be tamed, and only gets more furious the more we feed it, what shall be done with it? Do we not kill a horse if can never use him for the

J. Starks Letter
80

we want, but instead, breaks every thing in pieces round about— Would we not kill such an unruly beast? Should we not likewise put to death the monster Lust? which we never can subject to the law of God and nature, & which occasions so much spiritual and temporal distress? Should we not put it to death by withholding from it, all nourishment, and let it die away by starvation? If thy right eye offend thee pluck it out; and if thy right hand offend thee cut it off & cast it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell (Matt. 5. 29).

If we, in performing the work of propagation cannot conduct ourselves according to the institution at least as well as any other animal; if we perceive that this business mislead us to a damnable excess, is it not more profitable for us to get entirely rid of such a dangerous business, than that we, leaving a dozen children behind us, should be cast into hell? —

He that can understand it let him understand. The world may reason on this subject as it pleases the world may find excuses— may try to regulate the lust of the flesh, which according to St. Paul, can never be subject to the law of God (rom. 8. 7) may even sanctify it with some kind of ceremonies— what have we to do with the world? Indeed for our part we have reason enough to be entirely convinced, that either our moral rectitude must suffer, or the often mentioned work of propagation. And as this last is not absolutely necessary, and as from moral rectitude depends our present and future happiness, so we have solemnly resolved to follow even in this respect

the example of [illegible]
have crucified the flesh with the affections and lusts:
(Gal. 5. 24) We will live a life of virgin purity in Xt;
for such, said the apostle care for the things that belong
to the Lord, how they may be holy both in body and
spirit (I. Cor. 7. 34) We will live even now on earth
as the angels in heaven, for they, said our saviour, do
neither marry nor are they given in marriage (Mark
12. 25) According to this each one of us who is free from
a wife will not seek for one, and those who come
to us in the bonds of matrimony, unloose the tie
with free & mutual consent. The man enters the
male apartment, and the woman that of the females,
and from this time they are and call themselves, brother
and sister. Their children intermix themselves joy-
fully with the happy number of the collected youth;
and receive with them a most excellent schooling.
According to their abilities they will be instructed in
the arts of agriculture, gardening, diverse trades and
useful mechanical business; and in every respect
both by precept & example, will be so brought up as
to promote the glory of God, and the happiness of
mankind.

In order to preserve this life of celibacy and
to augment the order & purity of it, every thing among us
co operates to that purpose, in a most harmonious
and effectual manner. In most all of our religious
meetings, is set forth and exhibited, by the most striking
and convincing proofs, that the lust of the flesh is
the very fundamental principle of all sensual im-
moralities, and must therefore be abhorred as the
greatest enemy of our souls. This is set forth with
such powers and simple arguments, that even a Saul of
Tarsus was thereby converted to a Paul. That is, even I my-
self am now become a Zealous defender, of celibacy, who

J. Starks Letter
81 } in former times, spoke, wrote and acted against it. As I am, as is every one of us, so fully convinced of its truth, that each one immediately crushes down the least motion of the flesh like a thought of murder. It is but reasonable to expect, that with such deep felt principles, all the external accomodations, regulations and orders between brethren and sisters, should correspond. All the dwelling houses (of which you shall hear more presently) the divers habitations, labours, intercourse - in short all the external arrangements & economy, correspond with this doctrine, and appear as on the whole congregation in such an effectual manner, that among all the numerous members, prevails and reigns such immaculate purity of manners that even the jealous world is astonished at this matter; not comprehending how it is possible that both sexes can live together in such close connexion, and show forth nothing but angelick purity of Manners. —

As we have thus effectually guarded against the lust of the flesh, so likewise sufficient measures are taken by us against the desire of wealth & honour. The measures consist simply in this, that we have introduced and unalterably established,

A community of Goods,

and a thorough equality in every respect. By the establishment of this we have obtained a two-fold end. It has withdrawn from the community the motive, to be, or become covetous; and has at the same time removed the greatest obstacle to the general welfare; and of course, in doing so such a universal happiness is realized by us, as the creator has designed; and as christ would have established

heaven also.

That the Creator loves all men with a kind fatherly and impartial love, and consequently wills that every one should equally enjoy the abundance of his riches, is so clear in itself, that it would be useless to say more on this subject, than I have already said. Yet I will add this: That we believe that God has, not only designed such equal enjoyment of temporal goods, but that he has positively commanded this, proclaiming in our own reason as well as through all his revelations, the following fundamental law: Love thy neighbour as thyself: all things whatsoever ye would that men should do to you, do ye even so to them, and whatsoever ye do not wish should be done unto you, that do ye not to others. For our part we cannot see how men can obey this command, while gormandizing in luxury, and seeing at the same time the others starving for the want of the necessaries of life: how they can appear in rustling silk, while they see in the mean time, ragged paupers, having not enough to cover their nakedness: how they can set at ease by a full table perfumed with spices from the south & west while others are unable to get enough of potatoes to satisfy their hungry stomachs. In such a contrast we surely can not see that Godly love & charity: we can see nothing else than selfishness hard to be accounted for. O could the rich of this world look behind the curtain of futurity, where it will be measured out to them with the very same measure, which they have measured out to others! To fulfil this command in a proper manner we can truly see no other way, than that we forsake in facts and deed, what ever we possess, as a private good and give it up to the equal enjoyment of that community in which we live, and to produce in such a manner a total equality in the great family of God, such as prevails in every well organized small family — the same brothers & the same apparel —

J. Starks Letter
82

That Christ intended to establish such a happy equality, in his kingdom on earth, as exists in the world of spirits, that even here on earth the will of God should be done in all things, I will shew more at large in another place. I will only remark further at present, that we, acting on this principle, have not only realized in our societies what was attained of old, and by Lycurgus, in his greek republick, who established a most happy manner of social living; but we have at the same time struck a most dead blow to the two other heads of the diabolick monster the thirst for wealth & honor.

As mentioned above, wine, beer cider & spirituous liquors are causes of drunkenness; and so [the personal possession of] houses, lands & other temporal goods [is] are the occasions in which exists these two branches of selfishness. As the drunkard cannot be cured till he forsakes all intoxicating drink; so Christ finds it impossible to redeem us from our selfish nature, unless we also resign all our selfish prerogatives, which are the supporters objects of it. Therefore he said so repeatedly; whosoever forsaketh not all that he hath cannot be my disciple. If a selfish world will not understand these words literally - and will pretend to have discovered a suitable middle way, by which they can serve this mammon and God also, what is that to us! It is sufficient for us, to know that the apostles, on account of the above saying, did leave behind their fishing-nets, boats and custom-houses and said behold! we have forsaken all things. It suffices that we see this forsaking all, litterly performed in the first apostolic church at Jerusalem; of which the holy scriptures speak the following facts. "Neither was there any among them that lacked; for as many as had houses and lands sold them and brought the prices of the things sold and laid them down at the apostles feet — and the multi-

of them that believed, were of one heart and of one soul: neither said any of them that ought of the things which he had possessed were his own: but they had all things common. (Acts 2. 44, 45; 4. 32-34)

See brother! this is religion; this and this only is Christs religion, which exhibited such a happy change in human society, and must still produce the very same change, where the real spirit of Christ exists in a church. - The same cause, the same effect. But what must we think of a church, which produces no other advantageous change upon its members, in comparison with paganism, than the mere confession of other creeds, and the performance of different ceremonies?

According to the godly example of the apostles and primitive Christians, each member of our societies, has laid all his temporal goods, his talents, his strength, and in a word all that he possessed, on the altar consecrated to the equal enjoyment of the community.

With this community of goods is connected a perfect equality in every thing else. He who comes to us with a large capital, is in no respect better off than one who brings with him a large number of ragged children. We have none here who keeps a peculiar table; none who lives in palaces and others in huts: none who distinguish themselves in fine apparel from others in course coats. We have neither sirs nor Lords, nor Reverends. We all wear the same [kind of] dress, and all such in abundance for summer and winter. We all set at the same table loaded with goodly nourishments. We all call one another, brother and sister, and the christian name is the only title by which we address one another. Even the preeminence of our superiors consists only in this that they are the servants of all, and their commands are, "come and follow us". - In such a spiritual and temporal republick, where such a perfect freedom and equality prevails, I ask, why should not, on the one hand, the most happy condition of social life flourish, and on the other hand, why should not the selfish beast expire, in such a society, where it can find no nourishment at all? - Or tell me! How

J. Starks Letter 83 } can one long for wealth, where he can never get more than he has already? How can one desire honour in a place where there is none to gain and where humiliation stands in the highest station? How can one envy another where every one possesses the same? How can any one feel any inclination to steal where he lacks nothing? Why should one cheat another out of any thing, where he has every thing in abundance? How can one grow angry where he meets nothing but equal justice? How can any one have a feeling of revenge where he has only to deal with such as are brethren and sisters indeed? In short, in such a society of righteous beings, where no corruption, no misleading to any evil is to be found, and where we are constantly breathing the atmosphere of every kind of virtue, tell me! How can there exist any kind of sin & evil? Do you not perceive that it is not only possible, but a fact, that men can and do in reality live without sin, in a church conformed in every thing according to the institution of Christ? Do you not see at the same time that if the world in general would live the same life that we do, that war, contention, poverty, misery, nakedness, and all the vices, with their host of miseries and wretchedness, would disappear from the globe? And that in their place would come a general welfare & happiness, virtue, righteousness, peace and joy in the goodness of the Lord? In this manner the Kingdom of heaven has come to us in reality, which the Kingdom Christ came to establish on earth, and all the prophets with one voice have declared that such a kingdom would exist on the earth in the last days, in which we have now made the happy beginning to live.

Notwithstanding we have forsaken ~~the lust of the flesh~~ all those things which occasion the lust of the flesh, and thirst for wealth and honour; notwith-

we have given a certain
self-ish beast; by these means all is not yet accomplished
ed. This kind of beast is like the fabled Hydra; when
one head is cut off another will spring up and grow im-
mediately. The heart of the beast itself has yet to be
destroyed — the fountain from which proceeds all the
contagious matter, has yet got to be stopped. Now
what this heart of the beast is this fountain and cause
of all those evil is, Christ has plainly shewed us, in
the following words. "If any man come to me and hate
not his father and mother, and wife and children, and
brethren and sisters, yea and his own life also, he can-
not be my disciple (Luke 14. 26). After we have performed
all the preceding requirements — it is yet required of us
to hate our own life also. Now what is our own life?
To live is to be moved by a will to perform certain acts
Now this life or active determination of the will may
proceed either from our internal spiritual nature, or
from our external sensual nature. Or according
to Paul's expression — "I delight in the law of God after
the inner man: but I see another law in my members
warring against the law of my mind". (Rom. 22. 23) The
inner man or spirit, in consequence of its divine origin,
always wills that which is noble good and holy. But
our members, the external animal-man, hates those
things, and loves and wills only such things as please
him. The lust of the flesh is most pleasing to the beast-
ly man; therefore he hates chastity. He is pleased
with feast and ease & therefore hates labour. He is
pleased with a tickling stimulating voracity, and he
hates temperance and sobriety. In short whatever
is of a brutish nature, will unrestrainedly be pursued
because it gives him pleasure, without regard to any other
aim or design. Therefore this our corrupt animal nature
is perpetually warring against our inward spiritual na-
ture, which (latter) would rule and regulate all (our actions)
according to the law of God and reason. Now if our will
be determined from the inner spiritual ~~man~~ nature, we
will always perform the will of God, let it be never so
crossing to the carnal nature; but if we are determined

part, then shall we be in all cases opposed to the will of God. Now this determination [of the man] to release himself from the will of God that he may without restraint enjoy the desires of the animal body, we call selfishness or selfwill; and Christ calls it our own life [i.e. our own determination to live and act as we please]. This then is the life which he requires us to hate, and for this reason, because it is the very source of all evil, and the very greatest obstacle to every thing that is good. To hate and deny this our own will, even in temporal concerns is also necessary, we only want to come out of our natural stupidity and incapacity, for the purpose of learning some abstruse science. Must not the school-boy pronounce & mark down the A not as he, but as the school-master wills? Must not a patient, also, if he wants to get well, deny his own will, and live according to the will of his physician? If such self denial be necessary in the physical world, how much more so in spiritual concerns? In our moral disease we are more averse to the remedies - our debility for greater; and our self love so blinds us, that we can sooner see a splinter in the eye of others than a beam in our own. How much more necessary is it then, that in religious concerns, we unite ourselves to persons full of the Holy Ghost in word and deed, and learn from them the way of our salvation. And that we also subject ourselves, willingly to the godly counsels of our spiritual parents, and become as docile children, according to the saying of Christ Except you become as little children you can not enter the kingdom of heaven.

In accordance with these and other considerations, we in all our societies, as in the monastick orders have introduced, [the principle & practice of]

to our spiritual superiors. According to this every one of us is obliged to fulfill the will of those whom we esteem as our best friends — as the physicians of our souls — is such in whom our Saviour's promise is fulfilled, when he said: "Lo I am with you until the end of the world: who so heareth and receiveth you heareth and receiveth me, and who receiveth me, receiveth him that sent me. Their will has also to be considered as God's will. That this will of our superiors has no other object in view, but to annihilate inveterate bad habits, and to introduce, general happiness, temporal as well as spiritual, you will justly conclude. However, some specimen of this, may give you a still clearer idea [of this matter]

According to their orders, our time for sleep is only 7 hours. Except the time for eating, every hour of the day is filled up, by every one, not excepting the superiors themselves, with useful hand labour. In this manner our natural inclination for rest, ease and idleness, those great sources of evil, is turned to a happy activity, which is the most fruitful cause of virtue and welfare. According to order, all the members dress alike, simple but decent. By this means not only the sense of equality is augmented, but, at the same time, the female sex is prevented from that inclination to adorn themselves, which is so natural to them; and which is a most ruinous and foolish passion. It also takes from the power of becoming dangerous to the other sex by artful exhibition. According to order the man of letters, labors eats, and sleeps with a young rustic; the former by Reverend with a hostler. Humiliating labour has to be performed, such as cleansing privies, and has to be done by regular turns by both sexes, and the superiors are always the beginners. Even in religious

85 to be performed, as, with the above mentioned orders tend to the same purpose, of bringing down a high-minded worldly spirit to the level of an equal and humble sense. To break down the partition wall between rich and poor, great & small, and to build up in the place of this unchristian distinction a thorough brotherly equality.

These and such like orders and gifts of our superiors do not fail of the intended design; they do produce such a general union, friendship & love, among all the members, that the brethren each give the other the heart felt kiss of love, and the sisters salute each other in the same manner. — By this shall all men know, said Christ, that ye are my disciples if ye have love one for another.

To conclude this section I will only add that even the moral philosophy which I have heard in Luzern, corresponds in all respects, with what I have thus advanced. That philosophy demonstrates, as I have done, that the first cause of moral evil is selfishness; and that the lust of the flesh, thirst for wealth & honor, those three main branches of selfishness, are the general fountains, from which proceed all other kinds of sins. That science declares also that procreation is given solely for the purpose of propagating offspring; and that each such act, performed only for the enjoyment of its pleasures, under whatever condition it may be done, is evil. That science supports also the principle that each one of the human family is born with the same privileges, and possesses a right to enjoy an equal share in the blessings of heaven, and therefore any direct or indirect selfish lessening of this right by others, is evil. That science sets forth also that the greatest good of men consists in moral rectitude — and summing up all its contents of duty in love to God above all things, and our neighbor as ourselves, requires unconditionally, that we remove every thing that may lessen, or which may make it difficult or impossible for us to maintain, this practical love & moral rectitude

cost what it may. In what these obstacles consist,
and how they shall be removed, and how we in our
society do practically remove them, with the most
happy effect, is, as I hope, satisfactorily shown to
you. I may therefore conclude on this point
by mentioning, that the separation from the world
the communion of Saints, the confession of sins, &
obedience, are the very means & methods by which
we in the best & most effectual manner, purge
out the sins and evils of men.

II
Section

The principle and means by which we
implant in men that which is good

All that we have all ready done for the gospels
sake may seem to very great & even heroick in
your eyes. This however is but little; it is in fact no
more than what every child does, that goes to
school. Even these little ones, when they lay aside
these drums, whistles, dolls, hobby horses and
such other play things, as they have trifled away
their time with. But when they have thus layed
aside their play things, they have not thereby
learned all the things for which they are going
to school. Even so with us, having forsaken houses
and lands, wife & children, and all such play-
things as the great [& little] children of this world
trifle away all their time with; we are thereby
only prepared to enter into Christs school. We
have not by this yet learned a practical holy life
To be sure we have laid aside the hinderances
which our teacher Jesus absolutely requires of
all his true scholars. This prepared it is in-
comparably easier to learn good lessons in his
school — in such a church as ours, where there is pro-
vision not only for one part of the man, but where
the whole man is taken care of —. I will say that
man consists not only of a soul, nor merely of body
but of both, and that they are [there] so essentially

united together, that if one part suffers the other suffers also. We think therefore it is impossible to advance mankind in spiritual welfare, where the temporal is entirely neglected. Or that even their temporal happiness can be established, where the spiritual is neglected. It is only in a church which is truly a Mother to her children, and provides for all their necessities, temporal as well as spiritual, that it is possible for human beings lost in selfishness, to be redeemed from moral and physical corruption, and be brought step by step, into the enjoyment of internal & external happiness. That Christ designed to establish such a church, and that the apostles did in fact establish it at Jerusalem, has been already sufficiently exhibited. This is the proper place to illustrate this subject more extensively. And as our church stand forth as a true pattern of the first Church of Christ, it would be proper for me here to detail the principles and mode by which the spiritual and temporal governments, stand in mutual relation and how they, hand in hand, perform their happy design. But as I have already written so much, and as this [subject], if required, can be more fully treated at another time, I hope it may suffice, If I now add to what I have already mentioned, some remarks on the most important parts of our institution and manner of living, and religious worship. When this is done, though I must be very concise in my description, yet it will give you so much insight of the whole, that will be enabled to judge, pretty correctly of our society.

Including
At our Society we count 18 in the different states of the union, all entirely alike [in their] internal & external [economy]. The numbers of

members vary from

of those societies, [illegible] is established on a large tract of land entirely its own; and is situated at a distance from any connection with the common class of men kind. The land is inhabited according to its situation in the different direction of the 4 points of compass, and is usually settled in the form of a little village of 5, 6, 8 houses, barns & factory buildings. [In] such a village, we designate, South family - North family &c according to the situation of each. In the midst of these families stands the capital village, called the Center. Each of the dwelling houses is commonly a 3 story building, divided into two parts, equal parts, not by a partition, but solely by steps stairs and doors, in such manner that the brethren live on one side and the sisters on the other, and each go up and down [their own stairs] In each house are two ruling superiors, a male and a female, who as Father and Mother, govern each their own sex: Every such family is under the care of the family at the center, where the chief rulers of the whole reside

The spiritual personage, consists of a male and a female which you can properly denominate Abbot and Abbess. Each of these has an assistant and these 4 persons together are the proper spiritual ministry The temporal rulers, we call deacons, 2 of the brethren and two of the sisters, as the chief rulers, of which each one has their inferior officers, and these, others again; so that in every branch of business, each one stands under the oversight of another, as in a well regulated army; where, from the first ruling member, to the corporal, all circulates up and down in harmonious order. In a society thus organized, where no respect of personal condition, but solely virtue and ability are regarded, and where, therefore, every one is placed in such a condition as he is best fitted for; where the station and office leave not the least prerogative, when the meanest (if I dare so speak) enjoys the very same privilege with first members; where no other force than that of love rules, which reigns in the breast of every one of

D. Harris Esqr
87

The inmates [induced] every individual joyfully to fulfil his duty — That in such a society must reign a complete harmony and felicity, I must leave yourself to imagine; I have neither the time nor faculty [to portray] this at present.

Before I notice the principles and religious service, which gives life and energy to such a happy government, I will give you some hints of our private manner of living.

Every one who is well, without exception, rises from his bed at 4 oclock in the morning; except in the shortest days in winter, when we rise half an hour later. After a given sign, by the senior of each room, every one Kneels by his bed, giving thanks to God for his nocturnal blessings. After this, every one goes to his occupation till 6 oclock when the sign is given for break-fast. The brethren come forth out of one door, and the sisters from another all in regular procession, the superiors at the head and the Deacons [& Deaconesses] in the rear. Arriving at the dining room, the brethren take the right the sisters the left sides of the room, where every one stands arranged at his place at the long tables. At a sign from the head all Kneel down, and in solemn silence give thanks, and in the same silence partake their meal. After meals they give thanks in the same manner, and return to their habitation in the same order. I have been thus exact in giving you this account for the purpose of showing forth the order, and punctuality which we observe, not only in this, but in every other occasion and business. — It may not be disagreeable to mention here, something of our meals at the table For breakfast we have coffee, or tea, fish or meat, with some vegetables; always fresh butter and bread, honey or preserves, apple- or mince pies. The fruits of the season as strawberries, cherries, plums &c. are always at the

table. The dinner differs from the [illegible]
we have fresh milk instead of tea & coffee: soup is
not much customary in this country; noodl always
2 sorts of meat, 2 or 3 sorts of prepared vegetables and
pickled fruits. Intoxicating drinks are not allowed
For supper we have milk, tea coffee, cold meat
cheese, cakes or pies. In short our tables are always
so plentifully furnished, that your people could
call it a continuel feast. And as we do thus
enjoy heavenly blessings, so in the same manner
might every one in Apenzell, enjoy them, if they were
here with us. And so also, all mankind could live
in the same manner, and every one love his neighbour
as himself, were it not for damnable covetousness. As there
is no lack of every kind of nourishment, there is also pro-
vided for us, raiment, beds and every other necessary of
life, so rich and abundant, that we indeed can live ac-
cording to the requirement of Christ, when he says;
"Take no thought for your life, what ye shall eat
what ye shall drink; nor yet what ye shall put on":
for these things, our deacons & deaconesses, like
tender parents, richly provide. In the winter time, they
even bring each one his share of nuts, chesnuts, apples
and such like things, so that we may enjoy every
blessing and refreshment of heaven. In a word we
every one live here as comfortably, carelessly &
happily as children live with their good and rich
parents. Concerning our daily occupations and
labours, as they are so various, I will only mention
here some of the most important. In every kind
of employment, the sisters have their own apartments
where they fill up their time principally in spinning
sewing, knitting, weaving, dying, braiding straw bonnet
making candles, soap & such like employments; in which
the women in this country are very ingenious. The
male part of members are principally occupied in
agriculture, which is carried on here very extensively.

business, is carried on so extensively, particularly in raising all kinds of garden seeds, that we can collect yearly ~~to~~ many $100 ~~a month~~ from their sale]. Some are engaged in the tan yard, soap & potash factory, smith work and many other mechanical trades. We have also ~~a~~ oil, flowering & saw-mills. With the last is connected also a most excellent cooper factory, where we finish yearly some 1000 wash-tubs, churns, and pails. All these are finished so neatly that they look like porcelain, the painting of which I have to attend to. In all such and other engagements, no hurry, nor unnecessary ~~engagements~~ straining, is required. But every one labours according to the dictates of his own conscience, until half after 7 [in the evening] when the sign is given for retirement. At 8 o'clock there is again a religious meeting, after which every one goes to his room of rest, where they, on their knees again hold a short devotion, like that in the morning after which they lie down to rest. Except on the sabbath, when we 3 times attend divine service, there is in our private manner of living but little variation.

In respect to our present principles and religious service, which I am here about to describe, you must not marvel when you find in them many things, in which we differ from the rest of mankind, who call themselves Christians. I say you must and will not marvel when I tell you [& I will if required give you full satisfaction] that our whole religious concern, is ushered in and established under the visible protection of heaven and is now confirmed before my eyes daily, by such astonishing wonders, that I am certain, that even in the time of the apostles, no greater miracles were displayed than I am witness of—. That under such circumstances we should differ [from other professors] in religious matters, may be easily anticipated. Yet because I must now hasten to a final conclusion, for the present time, I can only give you some hints on this subject. I will only touch such points in which we differ from other sects;

fection in practice, which follow as the effects.

All such things as are more diverting than edifying to the mind; which belong to, and favour the form more than the substance, we have laid aside in our religious ~~exercise~~ service. But all those essential means [of edification] which we know that Christ and his primitive followers observed, we have introduced with their effective simplicity. We therefore observe, as little ceremony as possible in our religious worship, lest the blind and easy erring multitude, should believe it to be the substance, when it is only the means - lest they might console themselves, as though they had the Kernel, when they only have the shell. Neither do we use in our service any artful musick, such as is used in opera houses nor any kind of priestly show and splendor. Our creed knows no substitute for personal Holiness; nor is it filled up with any kind of theological subtilties and craftiness which idle heads have every where set forth in abundance, which it would require half a century to read; and whose contents are at last more paralizing than strengthening to a ~~holy~~ life of practice holiness. As, according to St. James, faith without works is dead, we do not trouble ourselves about differ sentiments, in matter of creeds. We therefore ask none who wants to join us, if he is a catholick, a lutheran, a unitarian, a presbyterian or any other arian whatever they may be called. Whosoever confesses his sins honestly, and promises sincerely that he will renounce the Devil and ~~his work~~ the world, that is, the lust of the flesh, honour, & wealth; and promises further that he will from this very hour take upon himself a daily cross and follow Christ in every thing that is good and holy, is taken into our community without any regard to his former creed, or what he may yet be in consequences of his education and abilities of mind. For the same reason, we have in no respect, an artful scheme of creeds; therefore the ~~anath~~ anathemas, is as much unknown ~~to us~~ among us as as, the so called, orthodoxy; which thing, the world is much more anxious for than for a life of practical holiness; but which with us is just the reverse. However, to give you some idea of our systemless system, I will cite you to the

only to the best book, that the world have ever produced. Read the "Imitation of Christ" by Thomas A Kempis, and you will have before your eyes the principle contents of our theoretical and practical institutions. To be short, all that was unknown to the first holy christians, and which has been [since] by degrees ushered into the church, just as the internal manners of real piety and holiness have been shoved out, all these things we have laid aside. As your own proverb expresses it: "Of old we had golden priests but wooden chalices; now we have wooden priests and golden chalices". All such guilded ecclesiastical matters, and church affairs, which dazzle the external, more than they the inner man enlighten — as is plain enough from the experiment of more than 1000 years — we lay entirely aside. But all those "wooden" affairs of primitive times, — all those plain, simple yet effectual measures, we have established with the most happy success. The renewed means in our society consists chiefly, 1st. In the preceding method, of purging & keeping out of the church [all] moral corruption. If that which is good and holy flows into the mind, in the same degree that evil is purged out; then of course this evil-destroying method, must be the best promoting cause of moral goodness. And as you have noticed throughout the whole first part, that, a separation from the world, celibacy, communion of goods &c are the most effectatives methods of annihilating moral corruption. Then of necessity, this our method must be the very best means, also to cultivate, to cherish and bring to maturity, that godly seed. This idea is correct You will find plainly illustrated by Christ himself, when he speaks of the seed which fell on different kinds of Ground (Matt. 4c.) The seed that fell by the way side was soon picked up by the fowls. What else should this signify than that the godly seed [in] our best resolutions, will soon die away by the continual journey on the road of an every days life, and amidst uninterrupted intercourse with the children of a corrupt world? The seed that fell

on stones ground and soon withered by the heat of the sun, our saviour himself explained, saying it was so to such as receive the word with gladness who joyfully observe external church affairs, for the sake of eternal happiness. But when afflictions arise, when some self-denial is required, and the sacrifice of temporal goods and pleasures, then they become sorrowful and forsake the word. The seed which fell among thorns, grew up with them, and was suffocated by them, without bringing forth any fruit. This similitude is plainly illustrated by Christ = "The cares of the world, the deceitfulness of riches and the lusts of other things enter in (to the heart) and choke the word, and it becomes unfruitful. But the seed which fell on good ground, signifies those, who hear the word and receive it not only what is easy, but the bitter also — those who in consequence of the word have courage enough to remove all those stones, which obstruct; all those thorns of carnal pleasures, which suffocate the spirit, and at the same time have perseverance enough to perform any thing, let it be ever so crossing to our carnal nature. Such a mind, and only such a one, is the good ground, which bringeth forth fruit; some thirty fold, some sixty and some an hundred. As we have removed all those hinderances, by renouncing the world and our carnal self will — as we have in this manner removed from our gardens, all the stones, weeds, thorns, and thistles, and have sufficiently guarded the garden against any intruding beasts, it cannot easily fail to bring forth the expected ~~sup~~ fruit. At any rate it is far preferable to any other garden, where we shall find that either the gardeners are too exalted [to labor] or think it even impossible to remove all such stones and thorns, and therefore suffer them to remain, and even frequently carry them into their own gardens, as objects most pleasing to them. Not only is this our garden ~~[illegible]~~ preferable, ~~to~~ any which we can find elsewhere, throughout the whole Church, but we may justly add ——

by no means learned their art & science in a hot house in which more is intended for luxury than usefulness - nor in universities; where in general, the heads of the disciples get filled up with their unprofitable ~~contentions~~ theological contentions, systems and party concerns; and where a life of practical holiness is almost entirely neglected, for which reason the students generally return to their homes worse than they were before. Independent of all those over wise school forms, craftiness, and impedements of a free spirit - in the low school of the cross & self-denial, have our pastors educated themselves in all the different branches of science; and this all in such perfection, that I can assure you, I have learned more from them, than from all the colleges, as to what constitutes the true happifying philosophy - the true spirit of Christianity, and even what belongs to the true form of the catholick religion itself. At the same time, they do not, as it is so common in the world, rest contented by with theories; all that they find to be noble good and holy, they constantly labours & endeavours to practice & realize. Grown gray in practical virtues of every kind; in the self-felt fulness of philosophical and godly truth - O! what are such ones, not able to accomplish! What cannot such practical wise friends do for their friends - such practical learned teachers for their pupils; when their words are all as intelligible even to the most simple, as they are edifying to the most learned one? What are such fathers not able to accomplish with their children, when every word flows so warm from their kind hearts, that every one that hears them must irresistably feel the very same feeling! O such discourses of such godly teachers surpasses all that I have ever experienced in such matters.

However powerfully all this affects the mind [&] leads it to godly resolutions, yet the good examples, which we see before us day and night, are still more effective. Words, says the proverb, are affecting, but

examples [illegible]
manners; of course such good examples, where no corruption
at all is to be seen, and where without intermission, virtuous
manners are exhibited by every one, must of necessity
operate so powerfully on every one, that either he
must become better & better, or forsake the society [it]
being an insufferable savor to him.

However beneficial all these things may be, yet they
must be considered only as planting and watering the
seed. And as he who plants and waters is nothing without
him who gives the increase, so we have a certain method
from the giver of all goodness, not only to hope and
expect his blessings increase, but even to see, feel, and en-
joy his goodness in spiritual things as well as temporals.

And this method consists in the uninterrupted practical
divine service, which we all, without exception, celebrate
from 4 o'clock in the morning, till 9 o'clock in the evening.
After each one of us, has left his bed of rest, and on his knees
has brought forth his morning offering to God for his noc-
turnal blessings, and supplicated for blessing & protection
through the days that on all our doings may become pros-
perous, for the spiritual and temporal welfare of our com-
munity, and that all this may augment his glory, he
then prepares himself for the celebration of the day.
The priests and levites, the deacons and the whole choir
of the believers hasten to the temple — not with silk
silken banners and gilded crosses, but with shovels
and axes — not with a prayer book under the arm &
a string of beads in the hands — but with sewing and
knitting implements, with hammer and other me-
chanical tools. The procession of some is directed
to the woods; some in the fields, & some to other
sacred situations. Each one performs devoutly his
whole office in its designed place. The dull sound
of the plough which furrows the ground; the crash
of trees falling by the strokes of the axe; the humming
of the spinning wheels; the manifold sounds of the
looms, mills and other manufactories, which every
where resounding from the activity of our brethren & sisters —
these bustling labours are our organs & [their sounds] our
music at this celebration. The frankincense of our devo-
tion is ascending to heaven, and down are descending the
heavenly blessings. Waste forests are becoming fertile fields

J. Hawks Notes
91

and flourishing gardens. Every where new barns and houses are raising up, whose cellars and apartments, are stored up with fruits of every kind — whose chambers are furnished with furniture beds, and clothing for every season, sex & age; & in whose dining rooms the tables are bending down with the blessings of heaven. But stop! for what is all this? Hearken brother! This is the result of a true religion — it is the fulfilment of the only true design of divine service. We do love God with all our mind and strength, that we constantly employ all our abilities for the godly purpose of enabling us to proclaim to the whole world, as does the gospel King. Come, for all things are ready! Come ye poor widows and orphans, Come! The habitations and all the conveniences are ready for you. Come ye little fatherless sufferers you shall find in us a father & mother, who will provide for you with tender care. Come! ye who are hungry, and naked, ye shall enjoy all in abundance Come! Ye strangers forsaken of your relations & without home or [any to care for you] come, ye shall find in us a happy home, and brethren and sisters who will love you in sincerity. Come ye all! in whatsoever circumstances you may suffer, come! we will refresh you not only for the moment, but forever you may share with us the blessings of heaven. In this manner the woods & fields become the temple of God — each work shop a church, and each heart an alter, and the whole strength, and the life itself is the living sacrafice which we offer up to heaven for the benefit of mankind. In this manner we fulfil what St. John requires of every christian, saying, Christ has laid down his life for us that we might lay down our life also for the brethren (1 Joh. 3. 16). We not only lay down our life for our brethren, [but] for every sufferer we lay down our property, our talents, our strength, our every thing — [all] we are & possess. And such charities as flow forth from unlimited love to God, he will receive

as services done unto one of these, the least of my brethren
have done unto one of these, the least of my brethren
ye have done it unto me. Such unlimited acts of
charity, as St. James (1.27) asserts, constitute only
rational divine service, acceptable and well-pleasing
before God the heavenly father; and such a service
we celebrate, day and night without ceasing. A
more pure service is not imaginable, and angels
could do nothing more acceptable to God on earth
than to feed, to clothe, to harbour, to serve in every
thing Christ in his poor.

While we serve God in pect and deed in the most
rational manner, look round yourself brother! and
see how the world performs this so called divine
service. It is true, they erect most magnificent
temples, which resounds most affecting music, but
at the same time they can suffer Christ in his poor
to wander about without house or shelter, weeping
with cold and wet. They build steeples reaching to
the clouds, in which the most majestick sounds of numerous
bells echo through the atmosphere; at the same time
they can see hosts of poor begging through the country
whose cries of misery reach higher than the clouds
and sound louder toward heaven than their bells.
They are adorning their altars and priest with Gold
and silk, while the poor brethren of Christ have scarce
rags enough to cover their nakedness. They exhibit
the most magnificent processions, in which they carry
round on silken banners & gilded crosses, the im-
age of the redeemer, while the living christ, in his
poor, are near by creeping along hungry and barefoot.

How far such external pomp and splendor can
please the heavenly Father who says I will have mercy
and not sacrifice (Matt. 9.13) - How far this kind of ser-
vice can be reasonable with men acceptable with God
while then by a host suffering the want of necessaries, I
will leave to your own judgement. — I will now only
mention the Effect which our service produces

as in a spiritual. Seek first the kingdom of heaven and its Righteousness, and all these things shall be added unto you, which you may need, is the promise of Christ. That we, to the extent of our knowledge and ability do perform the requirement of Christ, you will not doubt, and still less can you doubt the fulfilment of his promises of temporal blessings in all things. This in deed is not only a rational hope — Nay! we are the living witness of God's veracity in respect to his promises. Read the gospel of Mark. Ch. 10. v. 29, 30 and you will find his promise literally fulfilled in us. Verily I say unto you, there is no man that has left house, or brethren, or sisters or father or Mother, or wife, or children, or lands or father, or Mother for my sake and the gospels; but he shall receive an hundredfold, now in this time, houses and brethren and sisters and mothers, and children and lands with persecution ~~in the world to come~~ eternal life.

O how literally true is the first part of this promise, with respect to the hundredfold blessing in this present life accomplished in us! O! brother could you survey the hundreds & hundreds of acres in their fertile magnificence, now in our possession! Could you see the forrest of fruit trees, bowing themselves with the weight of the heavenly bless! Could you overlook the blooming meadows, with the flocks of sheep horses & neat cattle. Could you see the fruitful fields billowing to and fro with gilded ears! Could you behold the multitude of fair houses and barns, which every where stan

forth in our churches, to observe the happy multitude of my brethren and sisters in whose faces, instead of the marks of sorrow and passion, you could only notice the true tokens of inward peace tranquility and happiness! Could you observe the fatherly and Motherly care of our superiors, how they provide for us their children every thing which we need for soul and body — for a most happy condition in the present, and a most assured hope of heaven in time to come — how we live by their tender parental care, as contented and careless as infants at their mothers breast! O could you look over all these things and enjoy them as I do, indeed you could help acknowledging, that the promise of Christ is litterly fulfilled — that each one is, in every thing rewarded a hundred fold, for that which he has forsaken for the sake of Christ — except a wife which is the emblem of the carnal lusts and can not be taken into his spiritual Kingdom.

Inasmuch as the first part of Christs promises is litterally accomplished, and is evident to all, so we have not the least doubt, that even so the second part — the promise of eternal life, will be fulfilled to us. Neither is this a mere matter of hope; we are as certain of it as we are of our present existence. You are known, that the prayer to our Father — "Thy Kingdom come", is answered, and we do in reality, already live in the midst of this heavenly Kingdom

Or do you believe that the Kingdom of God, which we commonly imagine to be above the starry sky, can not come down to us? Then surely that would be a foolish prayer, if it could not be answered — if that Kingdom could not come, nor the will of God be done on earth as it is in heaven. Or do you think that heaven

can only be enjoyed where every thing stands forth in invisible beauty; where the external splendor and magnificence of the creator, is, in a peculiar manner exhibited, and only inhabited by angels and other happy spirits; and because we dont see all this round about - that heaven is not come to us? If this be your belief it is a very incorrect one. Is not this earth, which we now inhabit, a heaven indeed in its external appearance? Is not the whole universe, every where, as far as your sight reaches, filled up with the splendor and magnificence of God? Does not the creator look down with miriads of sparkling stars, suns, and moons? Do not the enchanting songs of birds, resound in our ears as the melodies of angelic hosts? Is not every thing about us adorned with paradisical beauty? Are not even all our ways strewed over with flowers, and fields, and trees filled with fruit which attract our eyes with their innumerable variety of forms and colours; whose balsamic odour transports our olfactory nerves; and whose aromatick sweetness delight our taste, while they refresh our lives. Has God left any thing lacking that this our globe should not be a heaven indeed? But you will ask why is it that most men are incapable of seeing this heaven; that they even imagine that they live in a vale of misery; and therefore believe that heaven can only be enjoyed some where above the sky? The cause of this deception is, that such do not know, in what heaven consists, and therefore always look for heaven where it cannot be found. Heaven itself does not, at all consist essentially in external splendid exhibitions, if so, they could feel heaven already on this paradisical globe. Hear brother, the declara-

heaven consists in, and where it is to be looked for.
"The Kingdom of heaven cometh not by observations"
said Christ — it exists not in any outward appear-
ance — it is therefor neither here nor there: but the
Kingdom of heaven is within you (Luk. 17. 20, 21)
The Kingdom of God (said St. Paul) is not meat and
drink, but righteousness & peace, and joy in the
Holy Ghost. (Rom 14. 17) But in what does this
righteousness consist which produces such peace
and joy? It is nothing less than the entire accomplish-
ment of the whole law of God — to love God above
all things and thy neighbor as thy self, is the whole
contents of all the laws of God in heaven as well
as on earth. And as reviving warmth is the effect
of the light of the sun, so is celestial happiness the
consequence of that righteousness, on earth as well
as in heaven. God is love, and fullness of happiness
is the outpouring of it. Consequently the more we
think, wish & act in a godlike loving manner — the
more we perform whatever we find, to be noble good &
holy in a godly loving manner, the nearer shall
we approach to him, and be enabled to sense & enjoy
his happiness. For this holy love is the only source
of all happiness, either above the starry sky or here
on this earth. As light is the only medium in which
we can behold the beauties of nature, so is this holy
love the sole medium in which we are able to see, feel
and enjoy heavenly happiness. In reference to this
Christ said blessed are the pure in heart for they
shall see God (Matt. 5. 8) Yea Blessed are those who
have cleansed their hearts, from all sensual beastly
desires, that they may receive the influx of Godly
love; for such are able to see & feel God every where.
The pure in heart behold the wisdom of God in every thing;
in the form of a simple flower as well as in the magnifi-
cence of the starry firmament; they behold his all-govern-
ing love taking care of the insignificant insect, as well

as of the human race. They behold throughout the whole universe, the omnipresent love of God cherishing his creatures. The pure in heart see, sense, and enjoy God and his goodness every where even now in this present time, as well as in a future time above the sky. Therefore it was that Christ said blessed are the pure in heart, not in some future period, but even now in their present condition.

As then the pure in heart enjoy God every where, so the impure in heart can find God no where. In the same degree a man is degraded to a beastly nature which feels no other wants, than to eat, to drink, to sleep and propagate their own species [in the same degree is he insensible of God] And such sensual carnal minded creatures, cannot understand that which is spiritual, [as] said the apostle. An animal like man who cares only for his sensual wants, can never understand what is of a spiritual, religious, godly nature. To him the harmonious system and wonders of this world appear as mere accidents & inferior to himself. The immortality is a riddle — the delights of the soul are revery & fanaticism. He knows not how to believe any thing but sensual impression. Even the half animal-man knows so little of God and can see him so faintly in the wonders of his creation, that he imagins that God must live some where, most high above the starry sky. Their minds fully satiated with sensuality are deadened to any higher delight. The heavenly manna is nauseous to them; and yet finding God and his delights neither outward nor inward, such animal-souls hope to see God and to enjoy his pleasures, some time, above the starry sky. What a mistake! O thou blind & deceived [soul] do not know, that whosoever carries not heaven about in his own breast, and does not take this inward heaven with him into the

world of these, than here in their present condition? Death is nothing else than the separation of the material body from the soul. The inward man continues on, only in another external condition, the very same happy or unhappy life according to the quality of his mind acquired in the body. Can any one doubt this most important truth? And yet many think that if they could only get into heaven, all would be well enough. But it is easy to perceive how much such are mistaken. Or how is it then? that some like yourself, find so much delight, while some like me find so much tediousness, while they listen to your super-artful church musick, for a quarter of an hour, singing along amen, amen, hosanna, hallauna! How is it? that some stand, as if enchanted, before a painting of Raphael; while others cannot imagine what there is to admire or to look at? How is it that some in philosophical discourses, the hours pass away, in ecstacy, as minutes; while others cannot prevent themselves from sleeping with tediousness. How is it now, that the very same objects can produce effects so essentially different, on beings of the very same nature? You are perfectly right when you say that this happens because some have cultivated their natural abilities, and others have neglected them. But is it not even so in spiritual things? He who has not cultivated the godly seed in himself, who has wasted away his spiritual abilities, and sense of all that is of a spiritual & godly nature, how can it be possible, that he can ever enjoy a happiness for which he has no sense? As little as a mind, unimproved in arts and sciences, can find pleasure in the midst of the exhibitions of genius; even so little can an impure heart, find and enjoy heaven in the midst of its [illegible] delights, which he has not qualified himself to sense. As little as a maniac, who has plucked out his eyes, can now see the beauties of nature, so little can a beastly sensual carnal mind, see or feel the pleasures

Letters of heaven either here or there. Blessed are the pure in heart for the will see God & enjoy his pleasures, even here & hereafter.

Of the reality of this last remark we are the living witnesses. That blessed Kingdom of God does in reality exist among us. An animal corrupt nature, with all its spirit-killing lust and desires we have rooted out of our minds. The all-loving spirit of God, has now a free access to espouse itself to our spirits, to make us godly and enable us to enjoy his all blessed presence. We feel and know that we are the living temples of the Holy Ghost in which dwells peace and joy, that surpass all understanding, and which therefore sounds so fanatical to the ears of the carnally minded. We feel the promise of Christ verified: "I and my father will come and sup with them". Yea, this presence of God we feel and of this fountain of all happiness, we drink freely of its living water which flows to eternal life and gives us such confidence and assurance, that we can truly say with Paul, we know that there is laid up for us a crown of righteousness, which the Lord will give us at that day. (2. Tit 4.8) Now what is that metamorphosis called death, to us, at which the animal-man trembles & shudders, as if before an executioner? What is this death to us, but a friendly redeemer who appears only to unloose our spirit from the bonds of the body, that we may go home to our heavenly Parents, which our souls so much long for. What else is the dying moment to us, than stripping off from our spirit the loathsome veil of a caterpillar, that we as butterflies, in a most ennobled condition, may soar on high to those blessed regions, where no eyes have seen, nor ears heard

ceive the things which God has prepared for them that love him (I. Cor 2.9)

Conclusion and Application of the Contents

This exhibition, my dear brother, however concise and imperfect it maybe, will, I hope, give you so clear an idea of our society, that you will be enabled to form a satisfactory judgment [of its merits] in its different relations. You can not fail to see, clearly if you have any spiritual discernment, that I enjoy a most happy privilege in living with such a heavenly society: in a politick-religious society, modelled entirely according to the requirement of Christ, altogether according to the first church at Jerusalem, and in full agreement with the first hand-laboring monks: in a church, which, even in this life, redeems its members, visibly & sensibly, from a corrupt evil nature; and which also visibly and sensibly leads us forward from one degree of happiness to another, not only in spiritual but in temporal felicity. This truly heavenly condition, into which Gods Kind mercy lead me, is, without any doubt, the greatest good which heaven on mortals can bestow. And in this my happy condition how can it be possible, that I should not wish the whole world, and especially my dear country, to partake of this my blessing!? Even the thought that this may be possible, suffers me not to rest day nor night, till I have cast in my mite and my all, that I may be instrumental through Gods Goodness, in blessing Appenzell, with that blessing, by which he has made so many thousands happy in this country. For this purpose brother, I have written and layed before you this treatise, with the sincere wish that you according to your best Judgment, should say this,

either in the form of a proper extract, or even as it is, into the hands of your temporal and spiritual Government, to know whether your good country would give our society liberty to settle among, for the welfare of your republick. The condition with which we would undertake it, consists solely in this; that your government would give us a privilege, freely to exercise our spiritual and temporal principles, and fully protect us therein. If this is sufficiently guaranteed, we will come, in due time, with our own money, artists machinery and other necessaries, to Appenzell; for the purpose of establishing in your midst, for such as have an inclination to it, even such a united society as we have in this country. That in this our proposal, we have no other than the best design, who can doubt? What else than ~~the~~ unlimited love towards God & the human race could prevail on our society, to forsake their free America, their dearest friends, their magnificent establishments; to undertake a perilous voige through ~~through~~ the ocean; and to settle themselves again in a strange country, where, besides myself, no one can either understand or talk the language? What else than the love of Christ, could prevail on our society, under such circumstances, to spend their property, their strength and life, in and for a foreign country, where they know most certainly they never can enjoy again, that which they are forsaking — Yea where they even expect to be soon treated with contempt and even with persecution? Think no harm, brother, of this my expression; it is not at all because we think you so much lost. — Nay! Nay! We have long known here, that the Swiss people are the most simple and honest men on earth, and even therefore the best qualified (to receive) that which is noble and good. However brother, with all your goodness, the spirit of the world ~~stan~~

resided in the [illegible]
elder; and this spirit, was, is and always will be
enmity against the true spirit of Christ. To be
sure, those who call themselves Christians, but at
the same time live continually in the lust of the
flesh, in wealth and honour, will let the spirit of
the world go undisturbed. But such as do
in deed & in truth live contrary to that spirit, and
profess, and live visibly, the life of our Saviour,
the spirit of this world will always persecute, & it
has always done it. History sufficiently proves
the truth of what Christ asserted, when he said, "If
ye were of the world the world would love you as its
own, but because ye are not of the world, therefore
the world hateth you. The servant is not greater
than his Lord; If they have persecuted me they will
persecute you". The true followers of Christ must
suffer persecution. Nevertheless, neither persecution
nor even death itself can move a true disciple of
Christ, whose watch-word is, He who will reign with
Christ must suffer with christ. In this spirit
of Christ, there is nothing that can hinder our society
from consecrating their all for the salvation of man-
kind. And indeed is the sole motive of wishing our-
selves in your midst. Now from such a class of
individuals, what has the temporal, what the spi-
ritual government to fear - and what to hope? If the
Clergy will cast back only a transient glance to the
primitive times of the Apostles, and the ancient holy
fathers, and will acknowledge the truth, they must
assent that in ours that life which is so much admired
in that age of the saints. If then the tree is to be known
by its fruits, as Christ said, then of course the institution
of our society, which brings such beings as we are, must
be of such a nature, that the clergy can have no
just cause to fear, that it would injuriously affect true
Christianity. The Temporal government could have

~~but little~~ to fear, as we wish to be considered only as a sort of friars, who neither carry arms, nor meddle ourselves with any political concerns. And as we willingly bear any just burden of the government, and always behave ourselves as quiet and harmless citizens, our presence never could do any harm to any temporal or spiritual Government; but much rather, would be a gain to both. Our indefatigable activity, our modest, chaste and sober behaviour, our upright undesembled manner of living in every Kind of virtue, ~~this~~ would have no other than a beneficial ~~tendency~~ influence on church and state. Beside this, how many poor widows and orphans ~~have~~ would find in us fathers & Mothers? How many hundreds might be rescued from want and poverty, and be brought ~~to~~ into a condition, of living richly on every Kind of comfort? How many youth would find a most excellent schooling and manner of moral conduct? How many of the female class might be instructed in a variety of useful occupations? How many useful trades and mechanical arts might not the young men learn, all which of course would produce a most salutary effect on the whole population? Add to this our machine and manufacturing skill, which we should bring with us, from a country which equals ~~even~~ rivals famed England, in mechanical ingenuity. How could all these things together, fail to augment in your republick the spirit of industry and activity? How could they fail to improve ~~every~~ most kinds of business, and even increase the influx of money

into the colonies; and ~~improvement~~ commerce?

I must now leave with yourself to judge concerning all these things; and must in my next bring this letter to a close. I will only add this wish, that you, and a most wide government to whom I, in the name of my beloved society, have the pleasure to present this treatise, will receive it, in the same good will, with which we have presented it. Hoping also that you all will pay that attention to it, which it deserves, and that in due time you will let me know your conclusion, for which I, continually praying for your best welfare, shall long with ardent desire.

Your Brother John Stark

55 1/3 pages

p 74-98

A candid inquiry into the true principle of Self-denial
Chiefly as it relates to the aquirement, possession, and use
of property; and how far the possession of wealth in joint interest
can strictly be considered Self-denial.

All perhaps will admit that, as a general definition of the
term self denial in a christian sense, it consists in an entire
renunciation of our own will, & our gratifications as such, & a
completely submission to the will of God -. Or it may be stated in
these words; Self denial consists in giving up ourselves, our facul-
ties, & all we possess, wholly to God, to be directed and used ac-
cording to his will; leaving ourselves, without any, right, power
or control, to direct, use, or enjoy, any thing thus given up, only
so far as we are directed, & permitted by the manifest and declared
will of God. Then what ever we do, whatever we enjoy, tho' our
wills may fully concur, they can not be said to direct us: we
are wholly directed by the will of God. This is true christian
self-denial - and perhaps as a general principle, few even of the
sectarian professors, would perhaps call it in question. The
ground of difference would be how much of what is thus given up,
the will of God would permit us to control and enjoy. We will as a
starting ground, say that the will of God, will confine the use and
enjoyment of each individual strictly to his needs; and if we
go one step beyond this the selfish principle comes in and we
construe, modifies & stretches the will of God, to allow the control & en-
joyments he wants. Thus then the world by profess or want
the free use & direction of all his faculties, & the control & en-
joyment of all his legal acquirements, and readily concludes
that the will of God permits this, & that he is consenting in that
will. But believers, think that this construction leaves the man
completely in the selfish system, and is not self denyal at all; and
that a man cannot deny himself with respect to the possession and
use of property, unless he divest himself of possession & control.
This is doubtless correct. The means devised to carry this into
effect is the institution of a joint interest; and this principle,
it has been thought, necessarily involves the essence of self-
denial. Whether this be so or not, is worthy of deep and close
investigation. In order to come at the truth in this matter
we will [illegible] First suppose a case. Let 10 men agree together
to form a joint interest of their property and labor - let one posses
600 dollars - 8350 each - & one - nothing. The whole amount of the
joint interest is $1000. Now of this same no one can say ought

J. M. Dr To N. W. — 2.00
To R — 1.50

J. M. 6¢ by per N. W. James 18¾
Dr.

N. W Dr. to R — 1. 18¾

J. M. Dr per R by — 2.00

J. M. Dr To N. W. — 2,00 — Cr By — 18¾
" July 1st — 1,00 " " 75

J. M. Dr To R — 150 — Cr By Book & Sundries 1,25
By Millard — 75

N. W. Dr To R — 1,00 — Cr By — 75
" July 12th — 25
" " 16 50 —

J. M. Dr To N. W. to Cash $1,00 July 28
" " " — 50 " 25¢

N. W. Dr To R — July 26th — 25

Aug. 26th J. M. Dr. To N. W. $33.00

Sept 6 N. W. Dr To R — 37½

March 21 1831

1831 —

Multiplication

Solomon

An honest man is said to be the

Many Men of many minds

Moderation And mildness

Idleness will cover A man with

When a peoples ways please the Lo

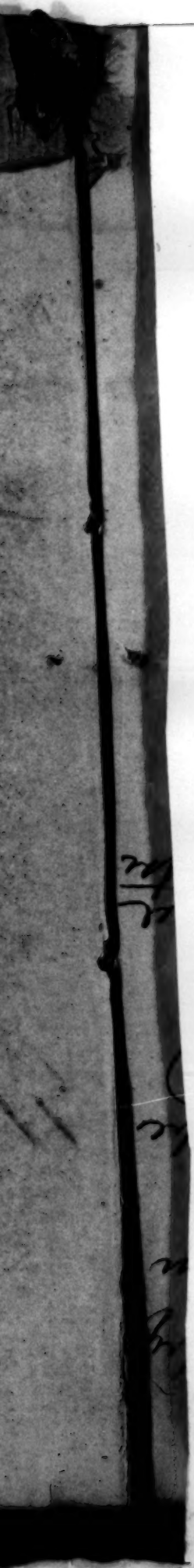
he maketh their enemies to beat peace with

45
18 3/4
63 3/4

45
15

Saturday July 16th Spent by N. Wheeler
In trip to Hamilton ——— 68 3/4
" " July 19 ——— 77 1/2
" " " 26 ——— 3-56 1/4
$4.97 1/2

Paid to Langers ——— 10.00
for N. Testament ——— 75
15.72 1/2



To find leap years.

Divided the given year
found and if there is no re
under left it is leap year:
but if one, two or three
left leps it is so many
years after leap year

James J. Stevens

Spiritual sense -

Lies in the [Word (in the internal sense)] signify falses! - Lies [spiritually] denoting falses! and perversity the veil of the false - !!!

Lamentation thereupon is understood by weeping!

"Stay yourselves & wonder be astonished & make a cry" wondering at their stupidity is described by stay ye, wonder, be astonished, and lamentation on account thereof by make a cry -

To sing a song and to praise signifies worship from a glad mind

Acts 1. 11th — Ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.

That hence in ultimates, there is strength and power, that hence also what is ultimate is more holy than what is interior A.E. 41, 66

It is said as tho they burned in a furnace, that the divine love may be expressed in the greatest degree, for the divine is in its fullness when in its ultimates, and its ultimate is the natural [principle] A. E. 69

Water signifies the truths of faith, because bread signifies the good of love A.E. 71

The church would be one and not many as at this day if all were regarded from charity, although they may differ as to doctrinals of faith and as to rituals of worship A.E.

By the tree of science is signified the delight of knowledges without any other use than to be accounted learned A.E. 109

He put off the human, derived from the mother and put on the human derived from the Father. A.E. 183

Many of the Gentiles live such a moral life; for as much as they think that evil ought not to be done, because it is against their religion, hence it is that so many of the gentiles are saved A.E. 195 [Note By Gentiles is evidently meant those who are not of the Church and who have no knowledge of the Scriptures nor of Christianity]

But in the internal sense of the word, by saints are not understood saints, but things holy, for saints in whole persons, and in the internal sense every thing of person is put off — for things alone constitute persons — the angels as being spiritual [things &c.] think abstractedly from persons —— A.E. 325 ——

A	a		F	a	
	e	3		e	
	i			i	
	o	1		o	
	u			u	
B	a		G	a	
	e			e 2	
	i			i	
	o			o	
	u			u	
C	a		H	a 55	
	e			e 32	
	i			i	
	o	6.11,12,17,20		o	
	u	24		u	
D	a		I	a	
	e	5.14		e. 13. 30, 35	
	i	7		i	
	o			o	
	u			u 16. 19	
E	a	56	L	a	
	e			e	
	i			i	
	o			o	
	u	27		u	

M

N

O

P

R

S

T

U

V

X

Z

P. 1. Lvs. 1. } It may be supposed, that in the Apocalypse the successive
Apocalypse-Concerning states of the Church are treated of, from the beginning
to the end, but those states are not there treated of
but only the state of heaven and the Church about its end
when the last judgement takes place, thus the subject
treated of is concerning the last times. A. E. n. 5 & 224

The reason that the new name of the Lord denotes
his divine human [principle], is, because this
prophetic book, which is called the Apocalypse
treats concerning those who will be in the New
Jerusalem and concerning those who will not
be therein, and not concerning the successive
states of the Church, as is usually believed. A. E. n. 224

[Note. This is strange Logic! Supposing we should throw it into
a syllogism and look at it. The proposition assumed
as that which is self evident or granted, is, that the
Apocalypse treats concerning those who will be in
the New Jerusalem and concerning those who will not
be therein, and not concerning the successive states of
the Church. Ergo, The term "New Name" found written
in that book, signifies the "divine human principle"
I confess it will require a more acute logician
than I am to perceive this to be a logical deduction
from the premises. Even if the proposition be
admitted as true. (which however, is far from self-evident)
I cannot see that the result necessarily follows.
or indeed that there is even the most remote con-
nection between the premises assumed, and the conse-
quence deduced. But if it would be thought fairer to
throw the above sentence into a more perfect syllogistic
form, it might be arranged thus —
The Lords New name is mentioned in the Book of
the Apocalypse.
That Book treats concerning those who will be in
the New Jerusalem and concerning those who will not
be therein, and not concerning the successive states of
the Church.
Hence, The Lords New Name (therein written) signi-
fies his divine human principle —
Now I cannot see that this consequence is deducible
from the above premises any more than I can
see that Cucumber is derived from Jerusalem Hill
And inasmuch as I do not see it I cannot believe it

and Swedenborg and his receivers must not blame me, for he says himself that "In heaven no one believeth any truth unless he seeth or hath seen it; for they say who can believe that it is so, unless he seeth it? Perhaps it may be false and none but the evil can believe what is false" &c — A.E. n 242 —]

It was announced above, n. 5 that the subject treated of in this prophetic Book [Apocalypse] is not concerning the successive states of the ~~Church~~ Christian Church from its beginning to end, as hath been heretofore believed, but that it is concerning the state of the Church and of heaven in the last times. &c A.E. n 258.

P. 2 } Generations or works of the flesh } for they who are not in truths derived from good, although born in the church, yet are not of the church A. E. n 20 – Hence it is, that friends meet together there, and also wives and husbands A E. n 25

Neither can there be true conjugal love between two persons [man and wife] of different religions as the truth of one agrees not with the good of the other and two dissimilar and discordant persuasions cannot consist with unanimity, and therefore their love cannot be of a spiritual origin [but their love can be spiritual if they are of the same religion] or if they cohabit and agree such agreement [& cohabitation] is the effect only of natural causes [but if they are of the same religion their cohabitation may be from a spiritual origin – – [That it is unlawful for persons of different religions to contract marriage as this hinders the conjunction of like good and like truth in the affections and understandings and consequently unanimity (A.C. 3998) [but if they have the same religions they may lawfully contract marriage and their good and truth may harmonize and their marriage and consequent cohabitation may be truly conjugal & truly spiritual H. H. 327 – Neither can there exist true conjugal love between a husband and different wives at the same time [though there may between a husband and one wife] – They [the angels] say that it is difficult for men now o'days to form any conception of this matter [i.e. of true conjugal love] as so few have any experience of true conjugal love [yet some do experience it] without which they cannot remain entire strangers to that inward satisfaction, than the gratification of the sensual part [but those who have love truly conjugal experience both i.e. both the inward satisfaction & the sensual gratification] for true conjugal love cannot exist unless it terminate in ultimate delight that is sensual gratifications [this mere sensual delight in those not possessed of conjugal love] in a little time changes into disgust whereas the spiritual delights of pure conjugal love not only last to even to old age in this world but afterward makes a part of the joys of heaven [where it is exalted to higher spirituality and perfection in eternity [Who would not have a wife?] H H 279

Love of dominion, one of the married parties over the other banishes true conjugal love H. H. 280 –

We have indeed instances of apparent conjugal love in some, but without the reality if they are not in the love of good and truth, and it is not unusual to counterfeit this appearance from various motives, as for example that the parties may lead at ease and quietly in their families may be properly accomodated in sickness and old age or that the children they are fond of may be duly taken care of. [Then those who do live in true conjugal love do have children and to all outward appearance live like others who can fairly counterfeit the same but the only difference then between those who are in true conjugal

love and those who are not is that the former as a inwardly
in the love of good and truth] HH 381

It is evident from hence that Marriages in the heavens
are very different from Marriages on the Earth the former
being spiritual and not so properly called Nuptials, as Con-
junction of minds through the union of Good and truth, where
as on earth they are properly Nuptials, as consisting not
only in a spiritual but also in a carnal conjunction.

[True conjugal love ~~does~~ exists with those on Earth
is in this life does then consist of both spiritual and carnal
~~and~~ conjunction is of both spiritual & carnal delights - and only
differs from the same in Heaven in that the latter, in consists
spiritual conjunction or delights only] -

As Marriages in this world are the seminaries of man kind
and also of future angels [and future devils too, for according to the
doctrine of Opposites or Equilibrium - Hell is as necessary as Heaven
as one cannot exist without the other, and at least half of
the human progeny are necessarily destined to hell in order to keep
the balance.] however this story of future devils is kept out of
view here in order to give marriage and its consequences a
more pleasant appearance. Besides the offspring of conjugal
pairs are brought forth in the conjugal principle and are
prone to make future angels] HH 384

There are particular changes ~~take place~~ of the state of life, which
take place with men and women by marriage C. S. L. 184. 206

The state of marriage is to be preferred to a state of Celibacy
On earth it is expedient that a priest should be present and
minister at the marriage ceremony. C. S. L. 21

Two married partners most commonly meet after death, know
each other again, associate, and for some time live together; this
is the case in the first state; thus while they are in externals
as in the world. But successively as they put off externals
and enter into their internals, they perceive what had been the
quality of their love and inclination for each other and consequent
whether they can [continue to] live together or not. In case they
can live together they remain conjugial partners - H. C. S. L. 49 -

Concubinage apart from a wife, when it is engaged in from
causes ~~legitimate~~ just & truly conscientious, is not illicit. C. S. L. 49

Scortatory love which is opposite to conjugial, means the
love of adultery. C. S. L. 423 -

The delights of Scortatory Love commence in the flesh and they
are of the flesh even in the spirit, but the delights of conjugial
love commence in the spirit, and they are of the spirit even
in the flesh - C. S. L. 439

The Chaste love of the female sex sig. to love them for their
beauty, virtues, and intelligence, free from all allurement
of libidinous desire. Conjugial Love is an other thing, but
with those who are principled in it there is also the chaste
love of the sex in general - C. S. L.

V. 42

P3. Advent

The Coming of Christ { "Behold he cometh with clouds" — That hereby is signified, that the Lord is about to reveal himself in the Word by the internal sense — Thus the Word in the letter, for the word as to the sense of the letter is divine truth in ultimates; and because every part thereof contains an internal or spiritual sense, therefore to come with clouds, denotes to reveal himself by that sense — A. E. n. 36 — The consummation of the age, which is there treated of, is the last time of the church, and the coming of the Lord at that time is the revelation of himself in the Word by the internal sense. The Lord doth not reveal himself elsewhere than in the Word nor otherwise than by the internal sense; Power & Glory also signify the word in the internal sense. that this is fulfilled at this day; and the last judgement accomplished; and also that the Lord hath come in the clouds of heaven, that is, hath revealed the internal sense of the Word, be it so ——— That the clouds in which the Son of Man will come, are the word in the letter, which is divine truth in the ultimates A. E. n. 63.

The Second Advent of the Lord is Effected by a Man before whom he hath manifested himself in person, and whom he hath filled with his spirit to teach the doctrines of the New Church from him. A. Rev. n. 779

The Lords first advent was in person; but his second which hath taken place at this day is not in person but in his Word which is a spiritual appearance suited to the condition of his new Church. H. H. 4 —

Note. It will be seen by reading what I have extracted above from Swedenborg & on the opposite page from our writings that they agree in one point, namely, "The Second Advent" both declare that it has taken place. But as to the Manner of the Second Advent there is an entire disagreement. One declares that "The Lord doth not reveal himself elsewhere than in the [Word (in the Bible)] nor otherwise than by the Internal Sense." This declaration, if true, forever closes the door against every testimony which declares the Second Advent in any other place or manner than those here stated. For it is evident that if "The Lord doth not reveal himself (the second time) elsewhere i.e. in no other place than in the Word [i.e. Bible] nor otherwise i.e. in no other manner than by the internal sense; to say he has revealed himself in another place & manner must be false. But our auth

Manifesto P. 500

that Christ has come the second time without sin unto ~~I feel~~ salvation, and that he dwelt in Ann Lee and was by & in her revealed to those who were looking for him &c ——— And if a cloud received him out of their sight in a cloud shall he return, in like manner is ten myriads of his saints, in a cloud composed of all the saints who had waited for his ascension & ——— For Christ is in all his saints, as it is written, "Christ in you the hope of Glory" — This then is the order in which Christ is revealed in his people and by and in them to the world, who cannot otherwise come to know him — And in this manner he was to be revealed in the final judgment; "Behold the Lord cometh with ten thousand [Greek, in myriads] of his saints, to execute judgment upon all and to convince all who are ungodly among them" ———

I have also proved that Christ was thus to come in his people; and that the revelation or manifestation of that Spirit or Word, which is Christ, is the revelation or appearing of Christ. No argument therefore can be supported against this doctrine, that Christ is revealed in Mother. And as the word was first revealed in one, who was the man Jesus, so last of all it is revealed the second time in the one Woman, who is called Mother.

* state that "He is revealed in his people, and by and in them to the world, who cannot otherwise come to Know him", i.e. He cannot reveal himself otherwise to them. Both of these testimonies Cannot be true. Again, Swedenborg says that the Clouds in which the Lord reveals himself is the "Word in the Letter" i.e the Letter of the Bible. We say, that the Clouds in which he reveals himself are The Saints. ——— Lastly. Swedenborg declares that "The Second Advent of the Lord was effected by a Man" But we testify "That he is revealed the Second time in a "Woman". These opposite testimonies cannot both be true. I have been surprised at being told that Swedenborg did not mean himself as the Man by whom the second Advent was effected. The whole sentence stands thus "The second Advent of the Lord is effected by a Man before whom he hath manifested himself in person and whom he hath filled with his spirit to teach the Doctrines of the new Church from him. Now we know that Swedenborg in other places informs us that it was himself before whom the Lord was manifested & no other but himself who was employed to teach the doctrines of the New Church therefore himself was undoubtedly the Man here spoken of.

P4
Swedenborg

Carnal Resurrection or Resurrection of Xt flesh & bones

— a Nazarite represented the Lord in first Principles and in ultimates, and his divine in ultimates was his human principle, which he made divine even to the flesh and bones appears from this circumstance, that he left nothing in the sepulchre, and that he said to his disciples, that he had flesh and bones which a spirit had not. A. E. 66

The Ultimate is more holy than the interiors — hence in the ultimate there is strength and power (Qu what is the difference between strength & Power?) — —

Note. It would be useless to make farther quotations from Swedenborg on this subject — He frequently in his writings asserts in substance, what is above quoted, concerning the Divinity, resurrection & ascention of the flesh & bones of Jesus — As this is a verry capital doctrine of Swedenborg, on which he builds much, I have quoted copiously from our writings on this subject, which will show a most unqualified rejection of all such notions as the Divinity or even spirituality of flesh and bones, together with their resurrection. This doctrine of the Divinity of the flesh & bones of Jesus, is nearly allyed to, if not indeed the verry foundation of, his doctrine of "Divine Humanity" which he makes the "primiary & constituent principle of the Church" — and lays as a foundation of all his vast system. If therefore Believers reject this Divinity of flesh & bones, which they positively do, it may be fairly considered that they discard Swedenborgs system in toto. Indeed I am persuaded, whatever use the writings of Swedenborg may be to the world, they can be of no use to believers as such, nor is it possible that they can ever be received, believed or adopted by them. But, to my purpose. It ought to be considered here, and kept in remembrance, that at the time of writing the Testimony, the first important publication ever made by Believers, that Swedenborgs writings were examined, and rejected as having nothing in them which could be quoted or referred to, in support of our Testimony — The knowledge of this fact, makes it not unfair to suppose that in writing on the subject here under consideration, as well as others, that our writers had Swedenborgs views before them and designed to combat them in common with all others, which were contrary to the faith and light of the perfect Gospel. At all events they could not have written more pointedly against him in the present case, as well as many others, if he had been open before them,

V. 22

Manifesto

P. 352 "It is no where Expressly stated in the scriptures that the same material body of Jesus arose" — With all that is said on the resurrection of Xt and in confirmation of the fact, there is no language used in the scriptures but what is capable of being consistently understood without implying that his material body had any share in the true resurrection or ascension. ——

p. 353 It hath been granted above that he appeared in a body, which could be apprehended by the senses, seen and felt. But it is argued that it was a body of flesh & bones: so be it; therefore a body which could not inherit the Kingdom of God, and consequently did not ascend thither ——

p 354 — the existance therefore of these wounds proves nothing in favor of that being the same body which had been crucified.

p 355 And if it be said that the body of Jesus is not asserted or believed to have been proper flesh and bones after the resurrection but that which had been such, now become a spiritual body, I ask what peculiar faculty, or ability, such a spiritual body must possess to favour the appearance of flesh and bones, or what claim it could have to be so denominated, above that which was originally spiritual? Spirit is Spirit, and that which is of the spirit is also spirit. And flesh is flesh, and that which is flesh is also flesh. So that all such notions of flesh and blood, or flesh & bones becoming spirit or being so modified as to constitute a spiritual body are without foundation.

p 365 It may be objected; If the material body did not actually arise, or is not the proper subject of the resurrection of Christ, what was done with it? — But to obviate this objection more fully — let me ask Was there not as much reason for removing the body of Jesus from the tomb as for concealing the body of Moses from the Israelites so that no man knew of his sepulchre? — — from every consideration therefore it was necessary that the body should be removed as it was out of the reach or knowledge of any of them.

p 366 This sentence "A spirit hath not flesh and bones as ye see me have" contains no real proof that it was the same body

A 3

— It is not said, I am flesh, or I have flesh & bones; but, a spirit hath not flesh and bones, as ye see me have — as ye behold or [DESPISE] contemplate me as having — The [above] saying of Jesus therefore after the fullest examination contains neither assertion nor conclusive proof that he then possessed the same material body which he had formerly inhabited.

p 366 — That point therefore of the literal resurrection of the same body remains unestablished; untaught in explicit language of the scriptures, unproved by fair and necessary inference.

p 367 — it doth not properly belong to us who disbelieve the resurrection of the animal body, to prove it did not rise; what belongeth to us is the negative part

v. 2

P. 5 } Death — the change after }

The interiors of man which are of his mind actually look to where his love or affection is, for the love determines them, and such as is the determination of the interiors of man, which appertain to his mind such is the man after death and such he remaineth to eternity: A.E. 112

"Be faithful even to death" — It is said, even to death, because such as man is when he dieth such he remaineth to eternity. A.E. 125

But no one overcometh, unless he is permanent in the spiritual affection of truth, even to the end of his life in the world; then the work work is finished, for man remaineth to eternity such as he then is, namely, such as his life hath been to that term, death is its completion A. E. 128.

"Watch therefore, because ye know not in what hour your Lord will come" He who doth not know the internal sense of the word, believeth that the last judgement is understood by the above words, and that every one ought to be prepared for it, but the state of man is hereby understood, as to love and faith when he dies, for then also is his judgement — In the state in which man dies in that he remaineth, and is judged according to it hence it is evident what is understood by these words "Watch lest when the Lord shall come suddenly he find you sleeping" be — A.E 187

"I will come upon thee as a thief" — hereby is signified a time of death unexpected — The reason why an unexpected is also signified by the same words is because death cometh unexpectedly, and yet man after death remaineth in the state of that life to eternity, which he procured to himself in the world be — A. E. 193

"And thou shalt not know in what hour I will come upon thee" That hereby is signified ignorance of that time and state on the occasion, as denoting the time when man is to die and also his state at that time — [By the above words] is not only understood ignorance of the time of death but also of the state of life at that time, which state remaineth to eternity, for according to the quality of the state of man's past life unto his end thereof such he remaineth to Eternity — It is to be noted that man remaineth to eternity such as his quality as to his whole life even to the end and not at all such as he is at the hour of death, repenting at that time with the evil is of no avail, but with the good it confirms A. E. 194. V 14

Testimony p 563

By this unreasonable doctrine [of eternal & unconditional decrees] millions who never had the offer of a Saviour, have been reprobated and doomed to final perdition, because they unhappily came into the world before the coming of Christ or lived remote from where his name was named — How far are the sacred Scriptures from once intimating, that souls in all ages, were destined immediately to their unchangeable eternity as they passed out of the mortal scenes of this momentary life! How far from intimating that the small glimmerings of divine light which nations in dark ages enjoyed for a moment contained all that they ever enjoy, or that they were fixed in a state unalterable, and yet reserved with a final settlement

p 564 with eternal justice! — Whatever conjectures may be formed concerning the temporal judgements of God upon the wicked in past ages, certain it is that the scriptures most pointedly discard the idea of a final judgement being passed on any soul before the mystery of God is finished at the [second] appearing of Christ. The old world, the inhabitants of Sodom & the unbelieving Jews, and many other nations have been systematically fixed and bound in chains of eternal darkness by men more beastly and wicked than they. But who knows their state the best the inventers of Romanic systems, or the Son of God, who had the keys of death & hell? He testified saying "The men of Nineveh shall rise up in the judgment with this generation and condemn it" and also that it should be more tolerable for Sodom & Gomorah in the day of judgment than for that city that rejected his testimony. Christ Jesus who was before all worlds, in point of dignity and spiritual travel, before whom they all lay naked and open to view, did not confine his labors to a little flock of Believers on visible bodies on this globe. The thought is too mean and is nothing short of tempting the Almighty and limiting the Holy One —. The apostles knew better, and we trust

p 565 that he had opened the way to the city of the living God. Nor was the voice of the Son of God confined to the saints alone, whether in this world or in a world of spirits but was impartially extended to All, and not overlooking those who through disobedience had forfeited the blessings of former dispensations, he went and preached to the spirits in prison, which were disobedient in the days of Noah — It is inconsistent with a God of infinite justice and goodness that his work should be confined to the contracted limits of this inferior Globe — . or that the millions who have departed into a world of spirits, without the knowledge of his will, should be bound in chains of eternal darkness, without ever hearing the Gospel in which only is true happiness & eternal life. For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live

v 14

P 6 Community of Goods vs.

"Jesus said to the young man who was rich, one thing is wanting to thee; go thy way sell whatsoever thou hast, and come follow me bearing the cross" Mark X. 21. Hereby is understood, that he should reject the falses, which were of the Jewish doctrine, and should receive the doctrine of truth from the Lord, and that he should undergo assaults and temptations from falses, wherefore they are deceived who believe that they who desire to follow the Lord, should sell their goods, and suffer the cross. A E. 122

"Whosoever he be of you that denieth not all his faculties, cannot be my disciple" Luke 14. 38; he who doth not know that faculties in the word, denote spiritual riches and wealth which are knowledges from the Word, cannot know otherwise, than that he should deprive himself of all wealth in order to be saved, when nevertheless that is not the sense of those words, but by faculties are there understood all things which are from self derived intelligence A. E. 286—

Various are the opinions concerning admission into the Kingdom of heaven, whilst some suppose that [neither] the Rich only not the Rich meet with a reception there, others hold that both the Rich & poor are admitted alike; and a third sort that the former can gain no admittance without first divesting themselves of their wealth and entering into a voluntary poverty [for that is the opinion of the Shakers] — They who interpret them [the scriptures] according to the latter [opinion] must mistake their true meaning in many places, particularly in what is spoken therein concerning the Rich and the Poor in relation to this subject: as for instance that it is as impossible for the rich to enter into the kingdom of heaven as for a camel to pass through the eye of a needle: whereas they who understand the spiritual sense of the Word understand these things very differently — Frank meets experiences and long also do we the Angels know of a truth that the rich stand as ready admittance into heaven as the poor and that no one is excluded merely on account of his wealth, or received because of his poverty in this world, both classes are there [admitted] alike, and more of the Rich in higher stations of bliss than the Poor

D. 38

Testimony p. 468

It then was and still is our faith being confirmed by our experience that there can be no Church in complete order according to the law of Christ without a joint-interest & union in which all the members have an equal right and privilege, according to their calling & needs in things spiritual and temporal.

Millen. p. 269

The true followers of Xt are one with him as he is one with the Father. This oneness includes all they possess: for he who has devoted himself to Xt, soul, body & spirit can by no means withhold his property — The very nature and design of the gospel of Christ is to lead souls into this oneness. This unity of the spirit to a oneness in all things both spiritual and temporal — It is impossible for souls who really enjoy the unity of the spirit to feel satisfied with a separate enjoyment which their brethren and sisters might with equal propriety partake with them — How then can those probationary sons of wealth assume the Christian name and professedly devote themselves to the service of God, while they withhold their property? —

" 57

It is an established principle of faith in the Church that all who are received as members thereof, do freely and voluntarily of their own deliberate choice, dedicate & devote & consecrate themselves and all they possess, to the service of God forever.

Manifesto p. 286

Thus the Church & people of God are united in one body and in one spirit and have all things common, a common interest and common inheritance, in all good things whether temporal or spiritual —

294

Thus we have stated in some leading particulars, the true character of the ~~body~~ Church or body of Xt. — It is here stated that a Godish union & interest with an impartial equality, reigns at this instant among believers who have the faith of Christs second appearing and it proved by scripture testimony in conjunction with plain reason as clearly as any unbiased man can ask, to be the effect of the spirit of Xt in the gospel and the necessary product of that spirit, without which there can be no true Church.

[Note. It will be useless to make further quotations from our writings on this subject. The principle of selling all our personal possessions, in order to follow Christ, is too well known and practised to need any proof that we hold it — I have extracted sufficient from our writings to show that this doctrine & practice is not held & entered into as a mere matter of policy or convenience; but that it is considered a positive requisition of Christ — a necessary effect of his spirit, and without

P 7 } Divine Human } And inasmuch as the divine under a human form, is the divine human of the Lord, therefore, the Lord binds and determines their thoughts and affections to to himself. Inasmuch as this is the primary [truth] of the Church — Thus it is with those who have thought of God under a human form. A.E. 151

If it be assumed for doctrine and acknowledge that the Lord is one with the father and that his human principle is divine; from the divine in himself, light will be seen in singular the things of the Word, for what is assumed for doctrine and acknowledged from doctrine, is in light when the Word is read; the Lord also from whom all light proceedeth and who hath all power illustrates those who are in this acknowlegement A.E. 200

And from the signification of not denying my name as denoting to acknowledge of the ~~Lord in his human~~ [divine principle] of the Lord in his human. It is to be noted that there are two principle things constituent of the Church, namely to acknowledge the divine principle of the Lord in his human, and to apply truths from the Word to life. A.E. 209

Wherefore they who in their thought separate the divine principle of the Lord from his human and look to the divine of the Father not as in the human but as near it, or above it, thus separated they do not receive any influx from the Lord. ibid

They who are not of that nation [the Romish Church] have made faith alone the only means of salvation, and not a life of charity and they who do this cannot see the human [principle] of the Lord, otherwise than the human of another man wherefore also they remain in the doctrine of the trinity taken from the creed of Athanasius, and cannot be illustrated A.E. 315

"Saying worthy art thou to open the book &c" that hereby is signified that the Lord hath omnipotence from the divine human [principle] — that by "I saw a Lamb standing having seven horns & seven eyes" is signified the Lord as to the divine human principle, and that from it he hath omnipotence & omniscience. A.E. 327

For the divine & human principles are not two but one only person conjoined as the soul and the body according to the doctrine received by the Churches from the Creed of St Athanasius — wherefore to acknowledge the divine Human principle is the ~~also~~ primary thing of the Church. A.E. 228

It will be seen on the opposite page that Swedenborg makes the doctrine or acknowledgement of the "Divine Humanity" the primary or fundamental doctrine of the Church, and that therefore according to him no Church can even begin to exist without the acknowledgement of this for Doctrine. This doctrine has never been acknowledged by Believers but rejected from the beginning; consequently according to Swedenborg, they cannot be the Church of Christ. There is evidently a radical difference between Swedenburgs doctrine of the "Divine Humanity" and our views of the true Character of Jesus Christ.

Swedenburg believes that Jesus was the "Eternal Jehovah" himself — and that there was no divine being or principle distinct from him — that "the divine principle which the Lord called the Father was his own divine principle, and not another" distinct from him — Consequently he was his own Father." (See on this subject what I have quoted from A.E. n 193 — page 9th Art. Trinity) Where it will be seen that he holds to a trinity, not of persons but of principles, to wit, the "Divine principle" the "Divine Human" & the "Divine Proceeding" — Of the two first of these which he also calls the "Father & Son," he there adopts this language "That as is the Father so is the Son, Uncreate Infinite — Eternal, Omnipotent, God, Lord, neither is first or last or greater or least." — Consequently the father & Son constitute only one Identical person — as "the soul and body" — —

This is not our faith or Doctrine, but something not only distinct but contrary, to prove which I shall quote some few Passages from our Writings — We hold that Jesus Christ is a Created being and is as distinct as to personal Identity from his Eternal Father and Creator as any other Created being — and is the Son of God — as distinct a being from the father as any man is distinct from the father which begot him

Manifesto p. 495 "Those [the calumnists] also hold that Jesus Christ the son of God is true and very God the same in substance with the Father. This upholding and believe that he is a Creature and that his divinity consists in the principle, that the fullness of the God head or deity dwelt in him bodily, as do the Shakers."

Testimony 503 But if the father had a Son, he was certainly begotten and if begotten then certainly brought forth, and as certainly he had a beginning. — — I can of mine own self do nothing said Jesus — The words which ye hear is not mine but the Fathers which sent me — For my Father is greater than I — And does not nature and reason as well as the whole order of creation witness that he who begetteth must be before him that is begotten — and that the Father is therefore greater than the Son and that the Son must have a beginning ——— See more on this subject Art. Trinity — Pgh 21 —

Mother } Hence it is that by daughters in the Word, are signified Goods, and by sons truths, both derived from the good, which is signified by father, and from the truth which is signified by mother —

That the Lord called himself the Son of Man because he was divine truth, and because all the truth of heaven and of the church proceedeth from him. A.E.166

"The daughter of the King is all glorious within, and her garments of interwoven Gold: in embroidery she shall be brought to the King. P. 45. 14, 15. by the daughter of the King is signified the spiritual affection of truth, and hence the Church from those who are in that affection; the King signifies the Lord as to divine truth &c. A.E.295

Father signifies the church as to good — and Mother the Church as to truth — The Lord called the divine good which was in himself, Father — The Lord is acknowledged as Father in heaven — The Lord is called Father in the Word — The Lord is the Father to those who are regenerating — Father signifies the divine good and angels signify divine truth. [Note, Thus it seems that the Lord is the Father & the angels the Mother.] A.E. 200.

"The daughter of the King is all glorious within" &c. P.s 45 - 10. 14. this Passage treat concerning the Lord and by the daughter of the King is understood the Church — By the Queen standing at his right hand in the best gold of Ophir is understood the Celestial Kingdom of the Lord. A.E. 242

"At thy Right hand shall stand the Queen in the best Gold of Ophir" P. 45th — — The queen of the right hand in best Gold of Ophir signifies heaven and the church and those therein, who are in truths from good — A.E. 298. —

"Honor thy father & thy Mother" Ex - 20 - 12th the reason why they have heaven & felicity there who honor their father & mother, is because in heaven no other father is acknowledged but the Lord, for from him, all who are there are generated anew, and by mother in heaven is understood the Church, in general the Kingdom of the Lord. A.E. 304

"Rise & thresh O daughter of Zion" &c Micah 4. 13. signifies the dissipation of evil & evil with those who are of the church — to thresh is to dissipate, and the Daughter of Zion is the Church.

"Thou shalt honor thy father & Mother" By father & Mother in the supreme sense, is understood the Lord & his Kingdom, by Father the Lord & by Mother his Kingdom

(13 See more p. 29 — Art. Promiscuous) — A.E. 395.

Testimony p. 406

And [Ann Lee] by her sufferings and travail for a last world, and her union and subjection to Christ Jesus her Lord and Head, she became the first born among many sisters and the true Mother of all living — in the new creation. —

407 Then the man who was called Jesus, and the woman who was called Ann, are verily the two first foundation pillars of the Church of Christ — the first father and Mother of all the children of the regeneration &c

428 "The Kings daughter is all glorious within, her clothing is of wrought Gold. She shall be brought unto the King in raiment of needle work" &c. &c. As it is sufficiently evident that the prophecy concerning the Son [the King] alluded to a particular person and not to any collective body called the Church; it is evident that the daughter must have as particular and allusion — And as the one was to be a child born, a Son given, whose name should be called "The everlasting Father"; so the other was to be as expressly fulfilled in ONE who should be called, The everlasting Mother — for she that hath children and companions that follow her must be both a Mother and a leader — Therefore the truth is, that the prophecy hath had its complete fulfilment — application in such a manner, as to exclude every other comment [of course Swedenborg's] or application; being first of all fulfilled in Christ Jesus, the Father and secondly in Ann Lee the Mother of our redemption, and the followers of her example, who were begotten and brought forth by the word of life as her spiritual children Constitute the Church of Christ

[Note "Upon thy right hand did stand the Queen" &c — this Queen is evidently explained to signify Mother Ann — the same as the "Kings daughter" by the writer of the Testimony. Swedenborg, it may be seen in the opposite page, explains very differently — The Queen he makes to signify the Celestial Kingdom of the Lord. and The King's Daughter — signifies the Church! Our Testimony contradicts his application almost as flatly as if these Passages from Swedenborg had been before the author — and he was controverting it — It is evident (without undertaking to decide which is right) that the two authors do not only differ, but are in point blank opposition — Swedenborg gives the common anti-christian application to the prophecy concerning the "kings daughter" that it means "the Church". The Testimony contradicts that application, and that it is "not applicable to any collective body called the Church", but to One [an individual] who should be called the Everlasting Mother" meaning Mother Ann — And further the Testimony declares that this prophecy has had its fulfilment [in Ann Lee] so as "to exclude every other comment or application — Consequently he must have rejected Swedenburgs applicatio

P. 9 } Trinity } Now forasmuch as the divine & human of the Lord are not two, but one person alone and are united as the soul and body, it may be known that the divine which is called the Holy Spirit, goeth forth and proceedeth from his divine Principle by the human — thus from the divine Human, for nothing whatsoever can proceed from the body, unless as from the soul by the body, inasmuch as all of the life of the body is from its soul, and forasmuch as, as is the Father so is the Son, uncreate, infinite, eternal, omnipotent God Lord, neither of them is first or last nor greatest or least — De A. C. n 183 —

That there is a trine or threefold principle in the Lord, namely his divine itself and the divine human and divine proceeding is as common from heaven for those who will be in the holy Jerusalem —

For the divine and human principles are not two but one only person conjoined as soul and body, according to the doctrine received by the Churches from the faith of Athenasius, wherefore to acknowledge the Divine Human principle is the primary thing of the Church. A.C. 228

Note. I would here remark that the above words "as is the Father so is the Son" &c. are adopted by Swedenborg as his own, having no quotation marks, which fairly shows that the sentiments contained in those words were fully entertained by Swedenborg and that he acknowledged them as his own — Those words however are to be found in the Creed which has formerly been ascribed to St. Athenasius, but which "is now generally allowed not to be his" — Dr. Waterland ascribes it to Hilary bishop of Arles" — Swedenborg however ascribes it to Athenasius — and subscribes to its sentiments by adopting its language as his own as observed above There is no essential difference in the doctrine above quoted and the modern Calvenistic doctrine which Swedenborg himself declares in these words "For the divine & human principles are not two but one only person conjoined as soul and body according to the Doctrine received by the [Calvenistic] Churches from the faith of Athenasius — wherefore to acknowledge the Divine principle Human principle is the Primary thing of the Church" Thus the Catholic doctrine of the "Eternal uncreated Sonship" as well as that of the "hypostatical union" are unanimously supported by the ancient Catholic Doctors, the modern reformed Doctors, and Swedenborg — and it is asserted by the latter that the acknowledgement of this doctrine constitutes the "primary thing of the Church," Consequently — V. p. 21

Testimony. That Word by which Jesus spake & proceeded from
V. 1. the everlasting substance of the Father & the Holy Ghost, and
p. 5-03 hence the Father the Word and the Holy Ghost are one
III Ed. in essence in nature and in union everlasting. But
does this imply "Three persons of one substance power
and Eternity?" Or that "The Son is eternally begotten
of the Father"? Or does it imply that the Son is "very
and eternal God Equal with the Father"? No such thing.
"I can of mine own self do nothing (said Jesus) the word
which ye hear is not mine but the Fathers which sent
me:— for my Father is greater than I. And does not
nature and reason as well as the whole order of creation
witness that he who begetteth must be before
him that is begotten? and that the Father is therefore
greater than the Son? and that the Son must have
a beginning? How can the Son be eternally begotten?
If he is eternally begotten then the Father must be eternally
begetting him, and consequently, of eternal necessity he must
be eternally in the womb, and was never brought forth, never
came to the birth nor never can while eternity endureth.
But if the Father had a son he was certainly begotten, and
if begotten then certainly brought forth, and as certainly he
had a beginning. and that beginning was not All eternity
but the operation of God at a certain period of time;
yet his descent was from everlasting, being begotten, conceived
and brought forth from an everlasting source. Or —
P. 504 It is written, "Thou art my Son, this day have I begotten thee
3rd Ed which could not be the day in which David wrote: for again
he saith [in future tense] "I will be to him a Father and he shall
be to me a Son". And when he bringeth the first begotten into
the world, he saith, "And let all the angels of God worship him", which
was expressly fulfilled when the tidings of his birth were brought
to the shepherds, four thousand years after the visible creation
began and never before. — "And now O Father Glorify thou
me with thine own self, with the glory which I had with thee
[that is which was in thy mind and purpose concerning me]
before the world was. The divine Nature with which Christ Jesus was
glorified was with the Father before all worlds. — Again when the
Apostle said "God hath saved and called us with an holy calling
according to his own purpose and grace which was given us in
Christ Jesus before the world began" he could not mean
the old world; for neither they nor Christ Jesus Existed
in the order of times, before the old world but long after.

V. p 21

P. 10 Word } It was said above that man becometh spiritual by the knowledges of truth and good from the Word, applied to uses of life, but why man becomes spiritual by those knowledges which are from the Word and not by any other, shall now be explained; all things, which are in the Word are divine, and they are divine by reason that they contain in them a spiritual sense: and by that sense communicate with heaven, and with angels there, wherefore when man hath knowledges from the Word and applieth them to life he then communicates thereby with heaven and by that communication becometh spiritual. All and singular the things which are in the Literal sense of the Word, are correspondences, for they correspond to truths which appertain to the angels: but the knowledges which are derived from other books which books teach and by various things confirm the doctrinals, do not effect communication with heaven &c —— the Word in itself is divine, and what is divine in itself may become divine in man if he apply it to life. By its becoming divine with man is to be understood, that the Lord can thereon have his abode with man — "and the words which he spake" that is which are in the Word "are spirit and life" A. E. 195

Foot, a place of feet, and foot stool when predicated of the Lord signify divine truth in the ultimates, thus the Word in the Letter. A. E. 204

By observing is signified attention such as appertain to those who are in the spiritual affection of truth for the person when they read the Word do not see it from the doctrine of the church where they are born, but they see it as if they were separated from that doctrine, for as much as they desire to be illustrated and to see truths new and by in themselves and not from others they who are in such a state are illustrated by the Lord and it is given them to form to themselves doctrine from the truths which they themselves see, which doctrine is also implanted in them and remaineth in their spirit to eternity, but they who Read the Word from doctrine, which they received from others, cannot see truths from the light of their own spirit &c A. E. 190

Testimony. 203 But as the Scriptures are composed of letters, and letters are
p. 559 no more than signs, marks or shadows of things, and not the
very substance of the things which they signify; therefore
it is contrary to the dictates of reason and common sense
to suppose that any of those real things are in the scriptures
of which they contain a written account. They contain an
account of the Spirit by which the writers thereof were
Inspired, but they do not contain that spirit. They
contain a true record of the promise of eternal life, but that promise
life is not in the scriptures but in the son of God according to the record
of truth — The scriptures contain a true account of the Law of
God but scripture is not that law. I will put my law in their
1560 inward parts, and write it in their hearts. — They also con-
tain an account of the Gospel of Christ but they are not
the Gospel itself. The beginning of the Gospel is not the beginning
of the Bible, but the beginning of the power of God unto salvation
whenever it is made manifest by living and chosen witnesses of
God, who have it in possession — The scriptures also contain
a true account of the Word — but the scriptures themselves
are not that Word, but a record of the operation of that Word.

So when it is said, The Word of God came unto Abraham
or Moses or it was not the Bible that came to them; but
the Word of God which is quick and powerful, sharper than
any two edged sword — and is a discerner of the thoughts &
intents of the heart; for this cannot be said of the Scriptures
The Word of God is incorruptible and liveth and abideth for
ever; but the Bible is not incorruptible nor doth it abide
for ever. And if all the scriptures and books on earth were
consumed, the Word of God would be the same quickening
power of the Spirit. Therefore they are greatly deceived
who imagine that the scriptures are the Word of God; there
is no such idea communicated in any part of the scriptures
from beginning to ende. The scripture saith "Ye shall not
surely die" but this was not the Word of God but the word
of the serpent — The scriptures contain an account of the Word
of God in different ages, and of the sayings of wicked men
and of righteous men, the sayings of true and false prophets
of honest men and of hypocrites, and the testimonies of
true and false witnesses; and who can be so blind as to ima-
gine that all this record of God and evil can either be the
word of God or a rule of faith and practice?

According to the true testimony of scripture, the word of God always
abode in a man of God, as a quickening Spirit by which he was
moved to utter or write such things as God chose to reveal; and
what was thus uttered or written might be destroyed — 025

Contradictions } "He who sat on the white horse was clothed about
P. 11 } with a vesture tinged with Blood" &c It is the Word in the
Letter which is signified by the vesture tinged with blood
in as much as violence was done to it, but not to the Word in
the Spiritual Sense —
By the garments of the Lord, which they [the soldiers] divided,
is signified the Word in the Letter, by his coat [Vesture]
the Word in the Spiritual sense" &c A. E. 195
[Note. Here, in the first quoted passage, it is said, "the vesture
signifies the Word in the Letter" & not in the Spiritual Sense"
In the second, it is said that by his coat [Vesture] is signified
The Word in the Spiritual Sense. That is it does not signify
The Word in the Spiritual Sence, and yet it does signify the word
in the spiritual sense. I see no way to get round this con
tradiction. It may be said that the Vesture first spoken
of was said to be "tinged with blood" but the latter not —
This however does not clear up the difficulty — For if
was the Vesture which signified "The Word in the Letter"
and not the circumstance of its being tinged with blood,
This latter circumstance is explained as signifying the Violence
which was done to the Word, the Letter. The only come off
there seems to be is in Swedenborgs translations of the
two texts he is explaining. In one he renders the word
Vesture and in the other Coat. Both are rendered vesture
in our common Version. and they doubtless signify the
same kind of Garment. But if we admit the garments
to be of different shapes, it will be difficult to determine why
one shape should signify Internal and another External or
litteral, especially if we adopt Swedenborgs Idea of Garments
in General, which is, that they signify that which pertains
to the Ultimates, the Outside or External and not to
that which is Internal — Here then, in the second passage
above quoted he has not only contradicted the one above it
but he has contraverted his own general rule of Explan-
ations.]
There are two ways leading to the rational principal of
of man, one from heaven, and the other from the world; by the
way from heaven is introduced ~~the~~ good, by the way
~~from the world~~ from the world is introduced truth; in
proportion as the way from heaven is opened with man, in
the same proportion he is affected with truth. But if
the way from heaven is shut, man doth not become rational
for as much as he doth not see truth. Note. This is a very
mysterious kind of consistency, and in any other author but

Swedenborgh would be considered a manifest absurdity. First to tell us that there are two ways leading to the rational principle of man — the one from heaven & the other from the world; and that by the way from heave, Good is introduced, and by the way from the world Truth is introduced — and then to tell us that Truth cannot enter if the way from heaven be shut, when at the same time truth does not enter at all by that way — but by the other, which is for certainly involves an absurdity. For instance, if I should tell a stranger that there were two ways leading to our mill one from the South the other from the North; the one from the South for the entrance of waggons & teams, the one from the North for single horses, but if the waggon way be stopped, the single horse can not enter, would he not [illegible] or that I spake altogether unintelligibly? Could he conceive that obstructing the waggon way would any how prevent the free entrance of the single horse, which came in an entire distinct way and from an opposite direction? and lastly if he could make out that impossibility to be possible, could he answer the inquiry, or for him, Cui bono? What is the Benefit? — For first the whole Passage is inapplicable to my mind — Jesus Christ said he was the truth and that he came down from heaven — that he was not of the world — he chose his disciples out of the world and they were not of it — Did he in this or in any thing else he ever taught teach his followers to expect truth from the world? Certainly not. He taught that he himself was the way the truth & the life — This divine way — this medium for the entrance of truth into man was from heaven and not from the world.]

"And they who recede from me shall be written in the earth because they have forsaken Jehovah" &c Jer. 17. 13, 14: to be written in the earth is to be condemned on account of the state of life, in as much as by earth is signified what is condemned A. C. 222

That by the city of my God is signified by divine truth, at first view appeareth obscure, because it seems difficult to the mind to think of doctrine when a city is mentioned, as also to think of the Church when the earth is mentioned — they [the angels] have no other idea of the Earth than of a nation as to the Church, or as to what is religious there. [Notwithstanding many places I have noticed it is affirmed by our author that the Earth signifies the Church without the least hint of its having any other signification: but in this passage from Jer. this Spiritual sense did not seem

U.

Contradictions } to make good sense - so all at
P 12 } once we are astonished at being informed - that
From p 11 the Earth which hitherto signified the Church, now
signifies "What is condemned". On the very
next page we are told that the Angels who are altogether spiritual and perfectly understand the spiritual sense, have
no other idea of the Earth than of a nation as to the
Church, or as to what is religious - Now if the Angels
have no other idea of the Earth, than that of Church then
it follows irresistibly, that they have not the idea that
it means "What is condemned" Yet this is said to be
the spiritual Sense of the term Earth, and it is also said that
the angels perfectly understand the spiritual Sense, yet
they do not understand this to be the spiritual. The
following absurdities are absolutely involved: Either
that the angels understand the Spiritual Sense, and yet do
not understand it; or that our author has given us
a misinterpretation of the spiritual sense or a false
account of the understanding of the angels; let his
abetters choose which of these difficulties they please.
As far as I have read Swedenborg, he seems to be altogether arbitrary in his construction of scripture. In many
instances he tells us "the spiritual sense of a word in general is thus, but in the present case it means something else" verry different; the only reason for which
seems to be, that his general spiritual sense will not
make sense, or suit his system in particular cases; and
then another sense must be arbitrarily given, and we required to believe it upon his ipse dixit. The Passage
under consideration is a fair specimen of this. Thus the
Passage from Jer. 17. 13, 14 reads - "all who leave me
shall be ashamed and they who recede from me shall be
written in the Earth, because they have forsaken Jehovah
To make the Earth in this instance signify Church would
not appear verry consistent. It would amount to a plain
idea, to all who would forsake Jehovah, that they should find
admittance into the church; Hence the necessity of pursuing
another signification.

Five denote many or abundance - by ten (is signifying
much and by four Corners. Rev 7 1 [Note these words occur
in the same number but on different Pages and in seven

as the "Spiritual sense" of two different Passages of scripture where the words Five and Ten occur. I do not consider this as a direct contradiction; but it serves to show how arbitrary our author was in the application of his "Spiritual sense!" - In the one case Five denotes many, abundance - in the other the same word signifies only some; and now Ten signifies pretty much what Five did before - Much.]

Twelve signify all, that the like is signified by Twenty four because that number is double the number Twelve.

By the Six steps are signified all things from first to last; by the two hand is signified all power — by twelve all things. A. E. 253.

[Here two, Six, twelve & twenty four, severally signify All, notwithstanding 24 is 12 times as much as 2 —]

Charity regarded in itself is spiritual affection but Charity alone is natural affection and not spiritual. A. E. 232. [Note. This I confess I am unable to comprehend the meaning of. To my mind it is a straightforward contradiction. What the distinction is between Charity regarded in itself & Charity alone I cannot "see"; yet such is the distinction made by our author, that Charity regard in itself is spiritual, and Charity alone is not spiritual. To consider a thing in or by itself is the same as to consider it alone, Then the sentence will stand thus, "Charity alone is spiritual, but Charity alone is not spiritual". - Thus our universal maxim in Logic, that "It is impossible for a thing to be and not to be at the same time", is settled up with at once by the revelations of the "Spiritual sense of the Word".]

For she that hath born seven signifies to whom all truths were given. [Note. Thus, Two, Six, seven, Twelve & twenty four, Respectively signify all.] A. E. 254.

"I saw thrones and they [the saints] sat upon them and judgement was given unto them" Judgement being given to those that sat upon thrones signifies that Judgement belongs to the Lord alone. [Note. Is more arbitrary 2 14

P 13 Jerusalem "They that came out of the Graves went into the holy city" Mat. 27. 53. Jerusalem was called the holy city because it signified the Church as to the doctrine of truth

~~Swedenborg Jerusalem it the holy city by Swedenborg~~ Note. Here the Holy City is explained by Swedenborg to mean Jerusalem - Our Testimony commenting on the same text says the Holy City does not mean blod Jerusalem. Both cannot be true —

Testimony. Hence they testified that the graves [the states of the departed] were
p. 553-4 opened; and many bodies of the saints which slept arose, and went
into the holy ~~[illegible]~~ city [not bloody Jerusalem] and appeared
unto many—

Death No change after — from P. 5

P. 14 Moreover they who are only in the knowledges of faith and not in a life according to them, believe that man can easily receive faith, if not in the world, yet in the other life, saying with themselves, when I hear and see that a thing is so, cannot I then believe it? Howbeit they are greatly deceived, for they who have not received spiritual faith in the world, if they should afterwards hear of it and see it a thousand times can never receive it A. E. 242

By midnight when the cry arose is signified the the last judgement and in general the last state of the life of man when he must either be judged to heaven or hell; by the foolish virgins then saying to the prudent, give us of your oil and the prudent answering them that they should go to them that sell is signified the state of all after death, in that they who have not the good of love, are then desirous to procure it for themselves, but in vain, inasmuch as according to the quality of the life of man in the world such he remaineth. A. E. 252

Every one whether he be evil or good is judged immediately after death when he entereth into the spiritual world when he is to live forever, for man is then immediately designated either to heaven or hell, and he who is designated to heaven is adjoined to some heavenly society in which he afterwards cometh, and he who is designated to hell is bound to the infernal society into which he is afterwards to come; however there intercedes a time before they come thither, which is chiefly in order to their full preparation; with the good that they may be divested of the evils which adhere to them from the body & the world; and with the evil that they may be divested of the goods which outwardly adhere to them from instruction & religion — A. E. 413

[Note In this subject I have perhaps quoted more copiously than was necessary — The reason for my so doing was because I had taken up a different opinion of Swedenborgs views from some of my former reading — I thought he admitted of a probationary state — a change of destiny after death — but on reading him more critically I find he entirely explodes that doctrine There is not therefore that agreement, which I expected to find between him and our Testimony — but a point blank contradiction One asserts positively that there will be no chance of *

Testimony
p 565
566

according to God in the Spirit — —

And as it is eternal truth, that "God will bring every work into Judgement with every secret thing, whether it be good or whether it be evil;" so it is eternal truth, that every individual soul whom God hath created, must have a free and final offer of the Gospel, either in this world or in the world of spirits — And upon the principles of equal and impartial justice the day of Gods final visitation and mercy is opened to all, to the Jew and the Greek, the Barbarian & Scythian, the bond and free, the male & female, the present & departed while "the Spirit and the bride say come" and whosoever will let him take the water of life freely" —

And as there is a sin unto death, which hath neither forgiveness in this world nor in the world to come, which is the sin against the Holy Ghost in the day of her revelation or last display of Gods grace to man: therefore a final and deliberate choice of evil in defiance of known & positive Good, is the separating bar which fixes the final doom of the wicked — But to the soul that is willing to rise up in the judgement against sin & condemn it [whether that soul be in the body or in the world of spirits] the gates into the holy city are open continually — which in the issue will make no final end of all those typical distinctions, between Pharaoh and Moses, Isaac & Ishmael, Jacob & Esau & the rest —

p 567

And he alone that rejects the last and final opening of salvation and eternal life shuts himself out with Dogs & sorcerers — —

---

* of repentance or change after death — the other as positively asserts that there will be — both doctrines cannot be true

I think it is not improbable that other readers as well as myself have been mistaken with regard to Swedenborgs views on this subject. The reason of this mistake I believe to be this: that Swedenborg does hold to an intermediate state after death: thus we also hold, and we also hold that the intermediate state is a further state of probation. Thus we have been in the habit of using & considering the terms, "intermediate state" & "future state of probation" as synonimous, or at least including the same idea; So when we found Swedenborg holding to the doctrine of the intermediate state we took it for granted that he held to a future state of probation; at least this was the case with myself. By closer examination I found a radical difference — His intermediate state admits of no change of destiny — it is only for the purpose of a further state of preparation to all who are respectively destined for Heaven & Hell — Every soul being unalterably destined for one or the other at the very hour of death —

Salvation out of the True Chh } P. 15 } However as was seen above the Doctors and rulers teach truths before the People who thence believe, that to live well and believe well is understood by being justified by faith, nor do they look deeper into the arcana of their doctrine; these latter are they who are saved, but the former are condemned. A. C. 250

Many of the Gentiles live such a moral life, for as much as they think that evil ought not to be done because it is against their religion, hence it is that so many of the gentiles are saved —

The Church of the Lord is diffused through the universal orb of earths, but its inmost is where the Lord is known & acknowledged, and where the Word is. — —

Hence it cometh to pass that the presence of the Lord and of the angels of heaven is also with those who are round about or without the Church, who are called gentiles.

[Note. Much might be extracted on both sides of the question relative to this subject, but there is sufficient here to show the positive contrast of opinions. — More may be seen, however, under Art. Church p. 24 — Art. Contradictions. p. 34 — Swedenborg is inconsistent with himself on this subject — Sometimes he speaks of the "Gentiles." — and of "those who are without the Church" — then again he speaks of the Church as being "universal" — "diffused through the universal orb of earths" embracing Jews heathens, & Mahometans together with every sect order & denomination of Anti-christians. According to this latter view, it would be impossible for any to be "without" the church — yet he speaks of some who are "without" and of there being "saved". ~~Which cannot be~~ At one time he tells us that "the church consists only of those who acknowledge the Divinity of the Lord and receive truths from the Lord by the Word [Bible] — none others constitute or make any part of the Church." At another time he speaks of the Church where the Word is not and where they do not acknowlege or know the Lord & are without any revelation from heaven — (See Art. Church. p. 31) — These strange absurdities makes it somewhat difficult to determine whether he holds to salvation out of the Church or not. But there is no difficulty in discriminating between his views and those of our writers on the subject — For if Swedenborg holds that "the Church of the Lord is universal, & consists of members dispersed over the face of the earth, and therefore it is denominated Catholic or universal including all of whatsoever religion, that live conscientiously thereto;" (See Art Chh p. 31) then there is a plain and positive controversy between him and our authors, who *

Testimony 399
Manifesto 251

Ibid. 288

* None can be saved from their sins out of the Church—
Such clear and definite knowledge is necessary because out of
that body [the true Church] salvation is unknown and where it
is, there is salvation— That none can be saved in a
disunited state or separately from the only true church is
farther evident because there is one Christ and one way—
The treasures of the Gospel was committed to earthen
vessels, these were the light of the world and the salt or saviour
of the earth; there was the tabernacle of God, his altar and his
holy fire so clearly prefigured in the law of Moses— there
were the Keys and the power to bind and loose, to remit
and retain— there was the entrance into the Kingdom
and there could be no other so long as God continued to be
a God of order and not of confusion—
Hence the work of regeneration & salvation, respects the souls
in a united capacity; for no individual can be regenerated nor
saved in any other capacity than in a Church-relation, any
more than a hand or foot can be born separate or distinct
from the human body and united to some other body
after it is separately born

* unitedly declare that— "The Church is one in faith and practice
one in discipline and Government" That it is a body "visibly
united"— (not dispersed) so as to be known and distinguished from all
other bodies— or religious sects— That short of this visible union
of all the members there can be no true Church— and that
none out of this visible union can possibly be members
of the church— In other words the Church consists of a
collection of members— visibly united— of one faith— and
under one government— and that all who are not in a visible
and known connection with this one body— who are not of the
same one faith— and under actual subjection to the same
one government are out of the Church— (See Dunlaves
Manifesto p. 251— 2 be) — In this case it will be seen that
no two authors can be more discordant than Swedenborg
and ours— and if we allow Swedenborgs other notion
that the "gentiles" are out of the Church and that they do not
"constitute, or make any part of the Church"; yet that— "they are
saved" by observing their own religious without any revelation
from heaven or any knowledge of, or ~~relation~~ visible relation to
the One only true Church; there are they still, if possible wider
apart.— Our faith is that "No one can be saved from their
sins out of the Church"— That "Regeneration and salvation
respects souls in a united capacity; for no individual can be
saved regenerated nor saved in any other capacity than in
a church-relation any more than a hand or foot can be
born separate or distinct from the human body— and united
to some other body after it is visibly born"—

"	11	" Wm Steel p.a Irvine	170	70 "
"	10	" E Portland p.a Hoare	102	125 "
"	12	" Porto	3	25 "
"	11	" Whiskey	8	20 80

Judgement P. 16 "Ye who have followed me in the regeneration when the Son of Man shall sit on the throne of his glory ye also shall sit upon thrones judging the twelve tribes of Israel" Where by twelve apostles are signified all truths in a complex: [Note twelve apostles are not mentioned in the text] In like manner in the following words in the Apocalypse "I saw thrones, and they sat upon them and judgement was given unto them". Judgement being given to those that sat upon thrones signifies that judgement belongs to the Lord alone for by elders in the word are signified all who are in truths derived from Good, and abstractedly truth from Good from which is judgement. He who believes that by Elders and apostles in the word are understood Elders and apostles is much deceived; in the spiritual sense of the word no persons are perceived but things abstractedly — A.E. 270

Mat. 19. 28 Luk. 22. 29

23

23

For by the combats which were temptations admitted into his Human he subjugated the hells and so accomplished the last judgement this is the judgement which is understood by the day of the anger and wrath of Jehovah in the Word of the old testament. but the last judgment which is at this day performed by the Lord, is understood by the day of his anger in the Apocalypse that a last judgement was performed by the Lord when he was in the world may be seen in the work concerning the Last Judgement — A.E. 413

V. 41

Manifesto p. 235 Thus the true Church of Christ is verily Christ and possesses all the powers of Christ as a Saviour & Judge — "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" — "And I saw thrones and they sat upon them, and judgment was given to them" "Behold the Lord cometh with [or in, Greek] ten thousands of his saints to execute judgement upon all" — "I beheld and the same horn made war with the saints and prevailed against them, until the Ancient of days came and judgment was given to the Saints — And if the final judgment is in the saints, how much more any judgment prior to that —

236 "Ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon judging the twelve tribes of Israel. This makes it evident 1/3 that the apostles have part in the final judgment — for the apostles are not only represented there as having part in the judgment, but as having the first & principle place in it instead of Jesus; the twelve tribes of Israel being given to them to judge, leaving only the Gentile nations for him: or rather none, as the twelve tribes of Israel seems to be a phrase designed to include the whole number of the saved —

237 — It may be asked, If there is no judgement but in the saints, then by whom are the saints judged? With the same propriety it may be asked — If the saints preach the Gospel and minister it to the world, who ministers it to the saints —

In every nation or neighborhood where the ministers of the perfect Gospel of Christ come, whosoever will receive & treat with them as the ministers of heaven, confessing & forsaking their sins, shall find mercy, without the labor of sending their treaty to London or to Federal city or upto heaven to have it ratified.

409 "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High" — This kingdom, and dominion, & judgement were all given to the saints —

425 The day of judgement therefore is, in plain terms, a new and last dispensation of the Gospel of the same Christ in his second appearing in which all mankind are to be called into a deeper work and a more consummate trial of their true state & character than in any other work which hath ever appeared on the earth before and their final character and condition to be unalterably decided according to their works —

Millennium p. 315 b The day of judgment has now commenced, and God has begun to judge the nations of the earth, who have long been erring in judgment and straying from the paths of justice & truth; & this mysterious judgment will never cease until the work of God shall be fully accomplished — it will be continued till a full & final separation is made — till all souls shall have all its effects — either to purification or destruction.

p. 41

Contradictions P. 17 Trans p 12 (from p 11) mode of construction cannot be conceived - but it seems that by the "spiritual sense" any thing the author chooses can be made out, especially seeing that as carnum is committed to him. It would seem as if, according to this mode of construing scripture, there had been a studied ambiguity by the sacred penmen, in order to prevent their writing from being understood. When the wrote of the saints judging the earth - of thrones and they that sat on them &c No such thing is to be understood - but all this is said to convey the Idea that the Lord alone is to judge - and not the saints - that is the scripture does not mean what it says at all, but something absolutely contradictory to what it says. Thus we are told "He who believeth that by Elders and apostles in the Word are understood Elders and apostle is much deceived" A.E. 270.

Some will wonder why waters are mentioned in the word and not the truths of faith, when never the less the Word is to teach man concerning his spiritual life, and if the truths of faith had been mentioned instead of waters, man would have known, that the waters of baptism and of washings did not contribute any thing to the purification of man from evils and falses; but it is to be observed that the Word to be divine and at the same time profitable ~~to the letter~~ to heaven and the Church, must be altogether natural in the letter, for unless it was natural in the letter it would not be a medium to effect conjunction of heaven with the church &c &c A.E. 271. Note. In this passage the good Baron reasons strangely - "some he says will wonder why waters are mentioned and not the truths of faith" (which is what is meant by water) To clear up the difficulty and answer the query of his astonished reader, he tells us that the reason why waters are mentioned and not the truths of faith, (notwithstanding the latter is what is intended to be communicated), is, "that the Word is to teach man concerning his spiritual life, and if the truth of faith had been mentioned instead of water man would have known, that the waters of baptism and of washings did not contribute ~~to~~ any thing to the purification of man from evils and falses. The design, it seems then, of saying one thing and meaning ~~something~~ another, was to teach man ie make man know, and if the contrary course had have been taken, namely, to have said what was meant man would have

been taught would have Known. Thus it seems according to the Barons own statement the design of the Word to teach man was absolutely thwarted by constructing it with an internal sense for if what was signified had been plainly written man would have known that what was not written was not intended. This is not a very high recommendation of the excellence of the internal Sense. To make this passage of our author consistent with itself, it ought to stand thus "Some will wonder why waters are mentioned in the word and not the truth of faith, when nevertheless the word was designed to keep man ignorant of its meaning. and therefore if the truth of faith had been mentioned instead of waters man would not have remained ignorant, but would have known that the waters of Baptism and of washings, did not contribute any thing to the purification of man from evils and falses." In the remaining part of this passage, there seems to be a further attempt to show the necessity & propriety of the "internal sense"; but the author seems to render "mystery far more mystical". He proceeds thus - "But it is to be observed, that the Word to be divine, and at the same time profitable to heaven & the Church must be altogether ~~the letter~~ natural in the letter, for unless it was natural in the letter, it would not be a medium to effect conjunction of heaven with the Church". That the Bible is divine, and that it is a medium of conjunction of heaven and the Church, has to be taken for granted, or believed on the Barons bare assertion; for the book itself does not literally teach the doctrines. But if we admit the truth of those two assertions, still there is a difficulty in perceiving the correctness of his reasoning. We are in the first place informed that if the term "truth of faith" had been used in the Bible instead of "water" man (the Church) would have known what it signified, and of course been profited thereby, but in order that it should be "profitable to man" and at the same time "profitable to heaven" it must be so written that man could not understand its meaning, ie in order to be profitable to man, it must be so written as not to be profitable to him. Thus it comes out, that although the word was constructed with an "internal sense" so as to make it divine and a medium of "conjunction, with heaven and the church" i.e. with Angels & men, yet unfortunately that benefit of man was sacrificed for the sake of accomodating the angels

V. P. 20

Translations

[p. 18] It Appears from Swedenborgs ~~transl~~ quotations of scripture, that he translates for himself, as his quotations do not agree with any translation extand, that I know of. I do not consider myself competent to the task of determining the correctness of his version — in all cases, and indeed if I was, I have not time to attend to the matter. I have however noted one translation to be incorrect, which I perceived as soon as it fell under my eye — It was a passage which I had paid particular attention to in the Heb. Language; and is the 1st. verse of the 1st. chap. of Gen. He translates thus. "In the beginning Jehovah creat the heaven" &c. The word יהוה Jhovah is a Hebrew word and not a translation at all, and this word does not occur in the place where he has written it in English Characters the word there is אלהים Elohim, which is altogether distinct in its formation and signification from יהוה Jhovah which distinctiction our author has himself noticed in A.C. 624. and other places, Where he observes, "Jehovah (יהוה) is a name most holy and belongs only to the church; whereas God [Elohim אלהים] is not so, in as much as every nation had Gods (אלהים). Again A.C. 840. God (Elohim אלהים) this word is used and not Jehovah (יהוה Gen. 8.1.) because as yet man was in a state before any generation" &c — The word translated heaven in the above passage — is plural in the Heb. השמים the Heavens and not heaven in the singular. The observance of these mistakes in this text leads me to suspect the correctness of his translations in general — If time will permit I may pay some more attention to this subject. If our author is as arbitrary in his translations as he is in his construction of scripture we may expect he has taken great liberties with the text. The above translation may be found in A.E. n 294 —

Illumination of Every one that cometh into the world

P. 19

The presence of the Lord with every one with his divine truth, from which is life and light, is understood by the light shining in darkness, and illuminating every man that cometh into the world; but they who are in falses do not perceive consequently do not receive it

[Qr. How can a man be illuminated when he does not perceive the light]

Note. If the Good Baron with all his Divine illumination & and literary knowledge had seen the mistranslation of the above text concerning "illuminating every man that comes into the world" he might have saved himself from such a blunder. To talk of a light that enlightens every man that comes into the world, and then to add, that they who are in falses do not perceive it - is a most pitiful absurdity - To be illuminated is to perceive light, and where there is no perception of light - there can be no illumination. Consequently every man that cometh into the world is not illuminated - ie if any of them are "in falses" so that they "do not perceive" the light - So then, either they are not all illuminated or none of them are in falses - The correct rendering of this text, I say would have saved the Baron from this absurdity - If he had noticed that the "coming into the world" related to the "light" - and rendered thus - "This is the true light which coming into the world, is enlightening (παντα ανθρωπον) the whole man" - the matter would have been plain. This light is enlightening - not every individual but the whole man ("if thine eye be single thy whole body is full of light") That is, its diffusing light for all indiscriminately and is actually illuminating those who improve it - those have a single eye their whole man is illuminated - But such as have an evil eye or "such as are in falses" if you will are not illuminated at all, and therefore do not perceive the light. Thus we come out straight without any paradox I am come a light into the world that they who see might be made blind. John.

" 13 " Flood Hebrew . 15

Haug 111 " Wm Hastings Jones 16

From P. 19. So we have only a stile further proof from
Contradictions the Barons own words, that the design of writing
P. 20 the Scriptures with an "internal sense" in order to teach
comp 17 man was absolutely thwarted, and the scriptures rendered unprofitable to him, by writing in a language which he could not understand. His recipients, however may argue that this defect has since been made up to man by Illuminating Immanuel Swedenborg with a knowledge of the internal sense and thereby causing it to be communicated to man. But stile this argument is hardly satisfactory; for according to the Barons own statement, if the "internal sense" had been fairly expressed man would have understood it. For instance, "the truths of faith, had been mentioned instead of water man would have known" or, i e would have understood its true meaning yet it was written water (which he could not understand) "in order to teach man concerning his spiritual life". One cannot but think that it would have better subserved the purpose of "teaching man concerning his spiritual life" if the spiritual idea or term had been expressed instead of a term, the spiritual meaning of which, man could not understand. But if the "internal or spiritual sense" had been fairly expressed the Angels would not have understood it, and so the scriptures would have been useless to them; neither would they have served as a medium of Conjunction between Angels & men. As to the first of these propositions, that the angels would not have understood the spiritual phraseology, it ill comports with the Barons high account of the wisdom of the angels. Their wisdom he says is ineffable and he gives us the idea of its extent in arithmetical precision his words are these, "A thousand ideas of thought of the angels from their wisdom, cannot present more than one idea of the thought of men from their wisdom, thus 999 ideas of the thought of angels can not enter into man, for they are supernatural". D. P. 84. 35. From this quotation it would seem that the angels comprehend in "their ideas" all that man knows, and just 1000 ideas, ideas, for ever one that man possesses, i e each distinct idea that man

Sec. Ar. Angels-A. C. 5329

possesses, the angels also possess, and for each of those ideas which men and angels possess in common, the angels possess 999 which man does not, nor cannot comprehend. how then can it be possible that man would understand what "truth of faith" signified and the angels be totally ignorant of what was meant. Either the angels cannot be so wise as our author represents them or they could understand what the truth of faith signifies. And if they could understand it, where was the necessity of couching it in the term "Water". Besides, if the scriptures were intended as a medium of "conjunction" between Angels & men would they not have answered the purpose better, if they had been written in a language common to both parties, than in a language, only understood by one. But if this had been done it would have precluded the necessity of our author becoming the interpreter or mediator between the angelic world & the Church and thus the honor resulting from this dignified office would have been lost to him. Is not this his hobby? — Some may think that I am too severe in my remarks, and that I am to incredulous To which I would remark, that I have not intended any more severity than what I conceived necessary to expose error — and exhibit truth. As to my incredulity I think that Swedenborg himself will bear me out in not assenting to a thing which I cannot perceive the truth of. He says, "to be wise, is to see whether a theory be truth before it is confirmed". S.S. 91 And further, that "In heaven now one believeth any truth unless he seeth or hath seen it. for they say who can believe that it is so unless he seeth it? Perhaps it may be false and none but the evil can believe what is false" A.E n. 242

"Verily I say unto you the son cannot do any thing from himself" John. 5-19 — "In as much as the divine [principle] which the Lord called the Father, was his own divine [principle] and not another divine [principle] hence it may appear that whatsoever he did from the Father, he did from himself A. E. 809. [Note. Here Jesus declares positively that "The Son cannot do any thing from himself"; and Swedenborgh flatly contradicts him and so positively asserts, that "Whatsoever he did from the Father he did from himself". Further observation is unnecessary — for it is plainly evident that when this comment is stripped of its sophistry, it is a straight forward contradiction of Christ's own words —]

V. p. 28

Trinity P. 21 from p. 9

according to Swedenburg no Church can exist where this doctrine is not acknowledged — for nothing can exist where the "primary" constituent principle of its Existence is wanting

We, the Believers in Christs second appearing have never acknowledged this Doctrine — therefore we are fairly set aside by Swedenburg as being No Church. I say we never have acknowledged Swedenburgs doctrine of the Divine Humanity Contained in the Athenasian Creed, but that Doctrine has been rejected and combated by all our writers, as may be seen by reference to the quotations I have made from pages 9 to 21. Where it must be seen that we have not only rejected the Creed of St Athenasius but fallen short with regard to the "Eternal Sonship" but fall short of even the High or Low Arians, who dispute the Eternal existence of the Son but contend the doctrine of his pre-existance; we reject both and come nearer the Socinian or modern Unitarians — Who thus express their views — That Jesus Christ was a mere man who had no existence before he was conceived by the virgin Mary. — But that the Father was truly & properly God" — How much does that differ from what is thus written in our Testimony p. 504 "It is written Thou art my son this day have I begotten thee, which could not be the day in which David wrote — — [but about] four thousand years after the visible Creation began and never before" Perhaps we only differ from the Socinians on this subject in the belief of the Miraculous Conception which some of them discard. In the Millennium God is stated the "Creator & Father of our Lord Jesus Christ", consequently our Lord Jesus Christ was a Created being — the Son of God — Swedenburg says that "The Son is uncreate" — The Millennium further reads that "God is infinitely more great and glorious in all his divine perfections than any Created being whatever — consequently that he is infinitely more Greate than Jesus Christ his Son who is confessedly a createcd being — Swedenburg holds that the Son is equal with the Father & "As is the Father so is the Son uncreate, infinite Eternal" &c So we hold the Son to be equally Great with the Father, while the other asserts the Father to be infinitely more Great than the Son; which to say the least of it is an infinite difference in the opinion of the two authors. It will therefore take something more than an infinite wisdom to make them agree —

It was stated above, that with respect to the "Eternal Sonship" and his equality with the Father, was a doctrine common to the Catholic Doctors, to Swedenburg and Modern Protestant Divines — The Confession of Faith of the modern Calvinists has it that "The Son is true and very God of one substance, power & eternity with the Father" The Armenian party or old Methodists express their sentiments on this point thus: "The Son who is the Word of the Father, the very and eternal God of one substance with the Father" &c — All this with regard to the *

see Conf. of Faith p. 6

Discip. p. 9

Testimony V. S. p. 505 3rd Ed.

As one thing must exist before in regard to time, so in this respect the first Adam was first as to actual existance and the first born Son of God was preferd before him in the purpose of God respecting mans reclemption; but was not first as to actual existance, any more than the whole human race existed on the earth before God said "Let us make man in our image". — When David spake by the spirit saying "Thou art my Son, this day have begotten thee"; many ages had to pass away before this prophecy could be fulfilled — — — Here then were

P. 506 3rd Ed.

the first operations of that word by which the first begotten Son of God entered the world. And as he was the second Adam therefore he was not before the first Adam. And as he was the beginning of the creation of God, which is the new creation; therefore he was not in existance before the beginning of the old.

Wellmans p. 304-5

It is universally acknowledged that "God is a spirit," that the all mighty Creator and Father of our Lord Jesus Christ, does not possess a natural body of flesh and blood, like mortal man; and it is also admitted that he is infinitely more great and glorious in all his Divine perfections than any created being whatever. [Note. Here, God is stylod "the Creator" of Jesus Christ consequently, our Lord Jesus Christ is a "created being". God is said to be "infinitely more Great" than any created being therefore he must be "infinitely more Great" than our Lord Jesus Christ; consequently Jesus the Son of God cannot be equal with the Father] —

Manifest p. 495

Thom [the Calvinists] also hold that Jesus Christ, the son of God is true and very God, the same in substance with the Father. This you deny, and believe that he is a creature, and that his divinity consists in the principle, that the fullness of the God head, or Deity dwelt in him bodily — So do the Shakers.

* particular point of "Eternal and Uncreated Son ship" amounts substantially, to the very same doctrine. So that Swedenborg did truly agree in that Grand test of orthodoxy with the whole Catholic and Protestant Hierarchy — and indeed he came and died in full communion with the Lutheran Church who held this doctrine. On this particular doctrine Dunlavy in his Manifesto Writes thus to Barton W Stone. "Thom [the Calvinists] also hold that Jesus Christ the Son of God is true and very God, the same in substance with the Father. This you deny and believe that he is a Creature &c — So do the Shakers. This unequivocally has Swedenborg orthodoxy been denounced and the contrary doctrine avowed by our writers. I would again ask the reader to what is quoted from our Testimony on page opposite page 36th and on the present page above — It will there be seen that

p. 36

Resurrection of the Body of X[t] - and they engaged in combating him as a special antagonist. It is seen that Swedenborg makes the flesh & bones Divine - that this Divine flesh & bones is the same as the Divine Human - that the Divine Human - is the Son, and that the Son is the selfsame person with the Father - is the Father, and is Verily God. (See Art. Divine Humanity & Trinity p. 7 & 8 & 9 &) So then he makes the flesh and bones verily God! No, God is "Spirit" and if the flesh and bones are God - they must some how have been converted into spirit. On this subject Dunlavy writes thus - "Spirit is spirit and that which is of the spirit is also spirit and flesh is flesh and that which is of the flesh is also flesh; so that all such notions of flesh and blood or flesh and bones becoming spirit or being so modified as to become a spiritual body, are without foundation. - Again Swedenborg says that Jesus actually "said to his disciples he Hath flesh and bones which a spirit had not" - Dunlavy flatly contradicts him, and declares that "It is not said [by Jesus] that he hath flesh and bones - but a spirit hath not flesh & bones &c. (See what I have extracted p. 4) Further comment on this subject or a comparison is unnecessary it is impossible not to see the most profound disagreement. By perusing what I have extracted from our writings on this subject it will be found that the Manifesto - Testimony & Millennium all perfectly harmonize; so that the authors can not be attacked or cast overthrown singly - they must stand or fall in phalanx. -

I should be glad here to give the reader a correct & concise view of Swedenborgs notions concerning the "Incarnation" They are curious, and peculiar to himself; and are intimately connected with the subject under discussion. They are also interwoven with the subjects treated of under the Articles Divine Humanity & Trinity.

I cannot better subserve my purpose than to commence with the authors own words - "If it be asked what kind of thing God had before the Lord assumed the Human and made it Divine in the world? It is answered, God was then in like manner a man and he had a Divine, a Divine Human and a Divine Proceeding - But the Divine Human at that time was not divine even to ultimates, the ultimates are what are called flesh & bones, these also were made divine by the Lord when he was in the world. This was necessary, and this now [this not formerly] is the Divine Human appertaining to God: This likewise may be illustrated by this comparison: every angel is a man, having a soul, having a body, and having a proceeding principle, but still he is not thus a perfect man, for he has not flesh and bones as a man in the world has. That the Lord made his Human divine even to its ultimates which are called flesh & bones he himself manifests to his disciples - - - from which it follows that God now [this not formerly] is more a Man than the angels. (Athanasian Creed n. 18)

V.

Manifesto } But that the material body was not that which ascended
p. 867 either in whole or in part, (at least that it is not necessarily included the point now under consideration) is fairly argued from this, that that which ascended was the same which descended first from heaven. "He that descended is the same also that ascended" [Eph. 4. 10] —

Testimony. It is clearly manifest, according to the sense of the Gospel, that the rising from the dead had no respect to the resurrection of the natural body or tabernacle of Jesus —

p. 550 In the natural sense of a resurrection some had been raised from the dead among the Jews before Jesus; so that he could not be the first. Elisha had raised the widows son; Lazarus had been raised and the widows son at Nain. So that if the apostles had intended to testify that the dead corpse of Jesus had been raised to life again, they had more sense of the truth than to say, that he was "the first fruits of them that slept" or "the first that should rise from the dead."

It seem a wonderful argument with some, that it was the same wounded body of Jesus that arose from the dead, because he appeared unto his disciples with his wounds and did eat and drink with them.

p 557 And if the same natural body that was crucified of the Jews, arose from the dead and could enter into the house when the doors were shut, why did not the same body come forth out of the tomb without assistance? —

The truth is, that no material substance can pass through another without making a breach, and therefore, in order that his spiritual body might enter a close room, while the doors were shut, the natural body was taken care of by the angel who rolled away the stone from the door of the sepulchre — — Satan had the confidence to dispute with the angel about the body of Moses. & in the same manner at this day Satan hath the confidence to dispute about the body of Jesus

In the accounts given of all the different forms in which Christ appeared after his passion, there is not the smallest hint of his possessing the same natural body. —

Millenium p 304 If then, by rising from the dead we are to understand the reanimation of the natural body, Christ was not the first who rose — The resurrection of the natural body of man, is strongly argued from the supposed resurrection of the natural body of Jesus Christ, which is thought to be established by and by dispute, by the fact that it was not found in the sepulchre where it was laid — — None will pretend to deny that the natural body of Jesus was made of flesh & blood like that of any other man, therefore his natural body could not enter

309

Resurrection of the Body of

Again he says, "He put off the human derived from the mother and put on the human derived from the Father". A.E. 183. And further. "The Divine human which was born from eternity was also born in time, and what was born in time and glorified — is the same — A.C. 1803

I Now proceed to state this intricate doctrine as I perceive it to be communicated by Swedenborg — I. Before the incarnation God in a trine or threefold principle, to wit, The Divine Essence, The Divine Human & the Divine Proceeding. The Divine Essence dwelt in the Divine Human as the soul in the body & Divine Human was the form of the Divine Essence — and that form was a perfect Human form The Eternal emination or effect flowing from this union of Essence & Form i.e. from the Divine Essence & Divine Human, is the proceeding principle or Divine Proceeding. These three principles are in One person as Soul, body, & operation, and constitute the One only Jehovah God. The Divine Essence is called the Father, the form of the Divine essence or Divine Human is Called the Son & the Divine Proceeding, the Holy Spirit — Thus we have the Father and the Son existing in One person, both from Eternity. & as is the Father so is the Son, Infinite Eternal — neither is first nor last nor greatest nor least. & This I think is a true statement the Quoad existendi of the Divine Being before the incarnation, accord to Swedenborg — Now let us labor to keep our ideas distinct & clear we have now already the Father & the Son i.e. the Divine Essence and the Human form. But this Human form is a spiritual form the i.e. a spiritual body in Human form. There is no ultimates or flesh and bones appertaining to it. Now Secondly we come to the incarnation. II. The trine saw it necessary to clothe itself with ultimates i.e. flesh & bones; So the Father & the Son & the Divine Proceeding i.e. Jehovah God entered into the womb of the virgin Mary and clothed himself with a proper body human body of flesh and bones. This body was taken entirely from the Mother and was a created body; consequently was not equal with the father — was not eternal — Therefore this body was not the Son, for as we have seen before, the Son is eternal & equal with the Father — But as we had Three distinct principles before the incarnation, now we have FOUR, to wit, the Divine Essence or the Divine Human, or Son, the Divine proceeding or Holy Spirit And the Human Ultimates, and these four are now all in connection in the One person of Deity. Let us keep these four distinctly in mind while we make some dissultory remarks, when we will again return to the subject. It is difficult for me to determine how Swedenborg disposes of this fourth principle, there seems to be an absurdity inbalanced from which he was unable to extricate the subject. It is evident that he does not entertain the idea of four distinct principle existing in Deity — He holds

Hellenius p. 309

and inherit the Kingdom of heaven —

"A spirit hath not flesh and bones as ye see me have" is no evidence that he then really possessed a body of flesh and bones any more than his appearing to John as a lamb having seven horns and seven eyes was a proof that he was in reality such a creature.

None will pretend to deny that the natural body of Jesus was made of flesh and blood like that of any other man. Therefore his natural body could not enter and inherit the Kingdom of heaven —

* firmly to a Trine both before & since the incarnation. This would be easily got along with if it were not for some seeming contradictions. For instance he tells us "he put off all the Human derived from the Mother" and that he took nothing of it to heaven with him. Here the fourth principle seems fully and fairly disposed of as a garment that was put on for a temporary purpose, and thrown off again when that purpose was effected. But again he tells us that the flesh & bones i.e. the Human ultimates was actually taken to heaven by the Lord & that he still remains clothed with them — that the flesh & bones were made divine by the Lord, and this he says is "accessary" (see what I have extracted from St Athanasius Creed at the bottom of p. 22) So he seems to hold out as plain as language can make it, the idea of the accession of some new principle to Deity which he did not possess before; and this accessary principle is the Human ultimates or flesh & bones; so that Four distinct principles seem still to exist since the incarnation. I will endeavor to unravel the mystery as well as I can. We set out with our Four distinct principles — The Fourth was derived from the Mother and was all put off while the Lord was in the world and nothing of it was taken to heaven; whence then came the flesh & bones which he did take to heaven with him and with which he is still clothed? Swedenborg says "he put off the Human derived from the Mother and put on the Human derived from the Father" i.e from his own Divine Essence; and that by "implation"

Thus then the fourth principle the Human Ultimates which he derived from the Mother was entirely put off and is cleared out of our way. But he still has Ultimates — i.e. Flesh & Bones. Whence and how did these come? Why as that which he derived from the Mother was put off gradually by perspiration & otherwise — he put another set of Ultimates i.e. Flesh & Bones from the Father i.e. from the divine principle in himself by implation i.e. by filling out from within. So that the waste of his first body of flesh & bones was not replenished and made up from the natural food that he ate, as is the case with our bodies — but was supplied or implated from the energy of the divine essence — So that what remained when his body was got entombed was an entire new body of flesh & bones which had been gradually produced — by the creative energy of his own internal divine Essences. As to how this was effected — I answer that I can get no other Idea from Swedenborg than that it was a sovereign & direct act of Creative skill — So that this new body of flesh & bones was entire new matter created from the void — Heavenly Arcana, v. 444

P. 24

Church – The Church would be one and not many, as at this day, if all were regarded from Charity, although they may differ as to doctrinals of faith, and as to rituals of worship A. E. 104 —

Many of the Gentiles live such a moral life, for as much as they think that evil ought not to be done, because it is against their religion; hence it is that so many of the Gentiles [those that are out of the Church] are saved

The Church of the Lord is diffused through the universal orb of earths, but its inmost is where the Lord is known and acknowledged and where the Word is. [Note. The idea is here plainly conveyed that the Church of the Lord exists where he is neither known nor acknowledged.]

To acknowledge the divine human principle of the Lord is the primary thing of the Church by which conjunction is effected and forasmuch as it is the primary it is also the first thing of the Church. A. E. 828

"All people nations and tongues shall worship him" these words are concerning the Lord, and by people & nations are understood all who are in truths & goods, and by all tongues are understood, of whatever doctrines or religion they are, the Church of the Lord being universal, for it is with all who are in the good of life & from their doctrine look to heaven, and thereby conjoin themselves to the Lord — A. E. 881

"And I saw" – that hereby is signified the manifestation of their state who are of the Church where the Word [i.e. the Bible] is – It is said the Church where the Word is because the Church of the Lord is in the universal orb of earths, but specifically where the Word is and the Lord thereby known: A. E. 851 — Hence it cometh to pass that the presence of the Lord and of the angels of heaven is also with those who are round about or without the Church, who who are called Gentiles (ibid.) For the Church in the universal orb of earths is before the Lord as one man – in this [Grand] man, the church where the Word is, & thereby the Lord is known, is as the heart & as the lungs + + thus the universal church live from the Church where the Word is, for thence the Lord floweth in with love and with light and manifesteth & enlighteneth all who are in any spiritual affection of truth wheresoever they are. ibid.

The tribe of Dan by which tribe are signified the ultimate things of the church, thus those who are in the ultimates of truth and good who are called the sensual, for these are in the Church those who are spiritual and those who are natural – and the natural are interior middle & ultimate – the ultimate are the sensual who do not elevate themselves as to their thought beyond the sense of the letter of the Word — A. E. 355 – v. 31

Testimony p 398

The Essential properties of the Chh. of Christ, are Unity and purity. The Church is one in faith & practice; one in doctrine ~~&~~ discipline & government and one in the mutual and equal enjoyment of all things, both spiritual and temporal. And where this unity doth not exist, there is neither fruit nor evidence of the true Church of Christ, for Christ is not, nor can he be divided. — The Church hath but one faith — It is one in practice — It is one in doctrine — —

3 Manifesto p 252

None can be saved from their sins out of the Church And dismitted from the one body and the one faith no man can keep the faith of Christ — — In connection therefore with the various denominations of professors whose faith is so indefinite and precarious no man can keep the faith Christ or walk in him And again no man can stand alone. Not only the strength but the life of the body and of each member depends on union: and without it all is lost. No one member can live disconnected with the body. So is Christ, and so is the Gospel Church — — Could any man therefore have the faith of Christ sucessfully while seperated from the body [i.e. Church] he could not keep it practically he could not have it in the truth and the substance for the want of union: he could not be saved. And take away the visible union of the member with the body, and the member must perish; for there can be no invisible union extant, so as to support life without a visible. The knowledge therefore of the true Church and an open profession of the One faith are indispensible in attaining to final salvation and full redemption.

Testimony p. 121

By which he [Jesus] plainly intimated the order in which they [the church] were to stand with regard to the salvation of others, & that the world could Not be saved without them — the salvation that was within the reach of the world, was in the Church & the Church remained to be the only true Saviour of the world according to the sayings of Christ — Hence the Church was in possession of what Christ called the Keys of the Kingdom of heaven —

Manifesto p 269

But if any man in quest of the true Church find a people whose leading Characters, or those members who have professed long enough to have become of age, yet commit sin, he must Violate the rule of Christ if he consider them the Chh of God — — Finally what ever works under the name of Christianity doth not in its progress, give power over all sin and the darkness which leads to it, so as to produce a people who are Saved in the present tense, falls short of being the true people and the subjects of it are under the power & Government of Antichrist in darkness —

V. 31

Part 2 [Word] from p. 10. It is said the church where the Word [ie the Bible] is, because the church of the Lord is in the universal orb of earths but specifically where the Word is and the Lord there by Heaven — the reason why this Church is treated of is because the presence of the Lord and thence of the angels is by the Word [ie Bible] for this is written by mere correspondencies, Thence it cometh to pass that the presence of the Lord and of the angels of heaven is also with those who are without that church who are called Gentiles — this may appear from consulting what is said in the work concerning Heaven & Hell concerning the conjunction of heaven with the man of the Church by the Word [ie the Bible] Ar. 318

Note. It seems almost unnecessary to make any remarks on this subject. Every reader must be struck at once with the contrast of opinion between Swedenborg and our testimony, in their respective estimations of the Bible. First Swedenborg uniformly calls the scriptures the Word — Our Testimony rejects that title and says that although the scripture contain a true account of the Word, yet the Scriptures themselves are not that Word — and further declare that they are greatly deceived who immagine that the scriptures are the Word of God — Is not this positively declaring that Swedenborg was greatly deceived?

Second. Swedenborg asserts that "the Word ie. bible is Divine in itself" — Now what is truly divine in itself must be incorruptable — The Testimony declare that the Bible is not incorruptable", therefore that it is not Divine.

Swedenborg declares that the Spirit and Life are in the Scriptures, his own words are verbatim as follows — "And the word which he [Jesus] spake that is which are in the Word are spirit and life"

The Testimony declares that the scriptures contain an account of the Spirit by which the writers thereof were inspired. but they do not contain that Spirit itself.

Lastly Should be seen by an attentive perusal of what I have extracted from Swedenborg and our Testimony at page 10 & the former that the matter stands clearly thus — That all those offices and qualities which Swedenborg ascribes to the Scriptures are asserted by the Testimony not to belong to the Scriptures but that those offices & qualities are only ascribable to the living agents men & women who have the Word of God living and abiding in them. This is a verry capital difference, and is equally great, not to say greater than that which exists between us and Antitrinitarians in general — on the same subject. He makes the Bible the *

Testimony p. 561 or the man of God might be just to death; but the quickening Spirit, the Word which liveth and abideth forever could never be altered, perverted or destroyed, but would always come forth and appear again in letters — — —

And hence the scriptures in their proper use could never be given or administered to mankind but by inspiration of God: neither could they be profitable, for doctrine for reproof for correction or instruction in righteousness but through the man of God who had the Word of God living & abiding in him, by which (living Word) he was perfect, thoroughly furnished unto all good works. — — —

From all which there appears a manifest distinction between the scriptures and the word of God; and notwithstanding those who receive the word of God as their guide are led according to the scriptures - yet it is not in word only but in power, such as the scriptures never could communicate. — — —

1562 What greater deception could Antichrist possibly impose upon mankind, in order to blind their eyes to the true revelation of God, than to pretend that "the scriptures of the Old and New Testament (as they are called) are the only rule to direct us," and under this pretence, to reject the testimony of present living witnesses? — God never was beholden to letters as the only means of revealing his will — — —

But in reading the Old Testament the vail was still upon the heart: and although it was rent in the first appearing of Christ, yet that vail remained untaken away; and therefore until the vail was fully removed, in the second appearing of Christ the scriptures could never be fully understood — —

By establishing the scriptures as the word of God for all future ages the most inconsistent ideas have been formed of the Divine Goodness: while the commandments and precepts of men have prevailed instead of the living Word; and a total ignorance of the spiritual world instead of a knowledge of the true and quickening spirit of revelation, which is particularly manifest in that horrid and unconstitutional & blasphemous doctrine of "unconditional election" eternal and unconditional decrees —

---

* subject of Christ's Second Advent — see Art. Advent p. 3 — He holds as will be seen from what is here extracted, to a recondite or Internal Sense — See on this subject Art. "Internal Sense p. 30 — He says "The Sacred Scriptures are the instituted means of communication between heaven & earth and therefore between the Lord and man" — H.H. 258 — "Hence it is that the Word the Holy Scriptures, is committed to the Angels who read it as well as we. ibid - 259

The Inmost State
P26

The subject treated of in the (5th) Chapter is that the Lord alone knoweth the state of life of all in general and of each in particular, and that no one knoweth this besides him — A.E. 229

That by the Book written within and on the backside sealed with seven seals, is signified the state of life of all in heaven and in the earth, altogether hidden A.E. 327 — for when a seal is opened the things therein contained are read, in the present case things hidden which no one could know but the Lord alone, being the states of all in common & in particular A.E. 352.

Where evil of life is there is also the false for they make one in the spirit of man; it is said in the spirit of man, because an evil man equally as a good man can do good & speak truth but with the former this is only done with the natural man and thence from the body; whereas inwardly within him that is in his spirit, there is not the will of good and thence neither the understanding of truth, consequently neither good nor truth. A.E. 381

Those who were inwardly evil and could never the less lead a moral life like to the spiritual life, remained upon the earth in the spiritual world, and made themselves habitations there upon high places A.E. 408

The fig as a fruit signifies the good of life in the internal, and at the same time in the external form, and in an opposite sense it signifies the good of life solely in the external form, which is the evil of life, because it is inwardly evil A.E. 408

It is moreover to be observed with respect to this evil life which is signified by the evil wild beast that it equally exists with those whose actions are morally good if they are destitute of spiritual life; for they do good and speak truth and exercise sincerity and justice, but this only on account of the laws &c — thus for the sake of appearance they emulate the spiritual, whereas inwardly they neither will good nor think truth.

His justice and truth (i.e. that of the spiritual man) as to external manifestation, appear indeed like the same in natural men, even of the most infernal dispositions but inwardly they are totally different — — Thus we see that the spiritual man may act in all the relations both of moral [and civil] life as the natural man does, only with this difference, that with respect to his internal man or his will and thought he is in connection with the Divine Being H.H. § 30 — So different are these two classes in the other world who to appearance were so much alike ~~in this~~ as to outward things in this — And therefore where it is said in scripture, that every one shall be judged according to his deeds and recompensed according to his works, we are to understand it, as if it were said according to his thoughts & affections — H.H. 358 —

Manifesto p. 266

The Church is so far from being an unknowable, that nothing is more expressly and clearly testified in the scriptures, than that it is known. Christians Know themselves to be of God in Christ by the work of God in them & the fruits which they bring forth. Christians also know others, and are able to distinguish who are in Christ, and who are of Antichrist by their being of the same faith or not: by their embracing or not embracing the same Spirit & work which they have received. — If any therefore are uncertain, who are members of Christs body and who not or in other words who are the true Church, let proceed in the first place that they are Not Christians. — — — —

267 But the children of God are not only known to themselves and to one another, but the evidence is sufficiently plain to those about them.

284 Men are so tenacious of that kind of sense that the life of a christian is so hidden a matter as not to be discovered by any means that many will probably conclude that nothing can be determined by their love, [one to another], for who knows whether a mans love to the brethren be genuine or not? But the scripture cuts this matter short; for by this shall all men know; they are not left to guess at it, but they shall know that ye are my disciples. — —

285 Now the immediate production of love in the members of Christs body and that also by which the world are to know and believe them to be the people of his love, is union. such a union as the world know [possess] not. — — — But where such an union doth not subsist, as evidences the present agency and indwelling of the Spirit of God, as being his holy habitation, the true evidence of Christianity is wanting.

Thus we have [illegible] in some leading particulars the true character of the Church or body of Christ according to the scriptures & shown the evidences by which they are to be Certainly Known & distinguished from all other people, which consists of love & union not to be imitated or counterfeited.

[Note]. This subject is somewhat connected with that under Art. Church (which see) For as Swedenborgs Church is a Mystical body, mystically united. So each individual member of his Church is a mysterious member; That which constitutes his membership, being hidden & unknown even to himself. Indeed, according to Swedenborg, each individual member is the Church in the least form. That which constitutes him the Church in the least form is his internal state, which is concealed & unknown except to the Lord alone. And as each individual member is positively unknown & "unknowable" it follows of necessity that the whole body must be equally unknowable, for it is impossible that the whole should be known, when all the parts are unknown. With Swedenborg it is altogether unimportant that the Church either in the least or greatest form be known. For as

V. 51

Eucharist } Piety is to think and speak piously, to be much intent upon prayer, and to perform it with humiliation, to frequent temples and there attend devoutly to preaching, frequently in the year to celebrate the Sacrament of the Supper, A.C. 8325

— The holy supper was instituted by the Lord, in order that by it there may be a conjunction of the angels of heaven with the men of the Church; such things being understood by bread & wine in heaven. A.E 376—

The Lord and all the effects of his redemption are entirely & completely omnipresent in the holy supper U. Theol. 716

The Lord is present and opens heaven to those who approach the holy supper worthily — consequently as baptism is an introduction into the Church, so the holy supper is an introduction into heaven, U.J. 719

They approach the holy supper worthily who are under the influence of faith towards the Lord and of charity towards their neighbor i.e. who are regenerate U.J. 722

They who approach the holy supper worthily are in the Lord and the Lord in them; consequently conjunction with the Lord is effected thereby. U.J 725—

The holy supper is to the worthy receivers as a sign and seal that they are the sons of God, and moreover is a key to their house in heaven, where they shall dwell to all eternity. U.J. 728—730—

An holy principle flows from heaven into the members of the Church who partake worthily of the holy supper A.C 6326—

The holy supper is the primary part of external worship Because it is the Lords divine Human principle, which is there given and communicated A.C. 2811—

Note. The Above is not a subject of much importance with us— It will be seen by a perusal of what I have extracted from the Millenium that we discard the idea of it ever having been instituted or used by Christ or his apostles as a sacrament. The introduction of it as with all the Ceremony attending it as a sacrament is ascribed to Gentile philosophers, who professed the Christian faith and whose object was to give their religion a mystic air & This (sometimes the writer of the Millenium) is no doubt the origin of all those mysterious virtues, which have ever been ascribed to that Ceremony. Swedenborg with all his pretended illumination and intercourse with the Lord & angels never discovered the cheat that had been palmed upon mankind by Gentile Philosophers with regard to the Eucharist Because he had been taught & educated to believe that it was a sacrament

Millennium
p 239

When Jesus Christ kept the Jewish passover for the last time he is supposed to have instituted what is called, "the Lords Supper." But it ought to be considered that, in the performance of this ceremony, he officiated in a manner similar to that practised by the head of a Jewish family; and the only alteration that he introduced with regard to this feast of the passover, was, that they should do it in remembrance of him.

240 The church, or assembly of the faithful, established by the apostles at Jerusalem, "were of one heart & one soul;" and we have no account that they ever kept any external sacrament, as the Lords supper, in any other manner than by eating & drinking together, daily, as Jesus Christ set them the example while he was with them. "And all that believed were together and had all things common:— and breaking bread from house to house, did eat their meat with gladness & singleness of heart". It is true that when the Gospel was preached to the Gentiles, those who believed did not generally come into a united interest, and therefore could not eat and drink together daily, hence they came together at appointed times and held their love feasts and ate & drank together in remembrance of the last supper of the Lord Jesus with his disciples — — — But where can we find any evidence to shew, that the apostles and primitive Christians ever pretended to a ceremonious consecration of a little bread & wine and to make a formal distribution of it among the members of the church, and call it the sacrament of the Lords Supper? This practice was first introduced into the Church by Gentile philosophers, who professed the Christian faith, and whose object was, (as Dr. Mosheim says) "to give their religion a mystic air, in order to put it on an equal footing, in point of dignity, with that of the pagans!" This was undoubtedly the origin of all those mysterious notions which have been attached to that ceremony.

of divine institution, he is dark and blind enough to think that it is so. It is amusing to see him going on ascribing such wonderful virtues to the Eucharist, with all the gravity & importance of an inspired teacher. On this subject, like all others which he undertakes to support, he must say something extraordinary. Hence he makes it a medium of communion between Angels & declaring that it was instituted of the Lord for this very purpose. "The Lord (says he) and all the effects of his redemption are truely & completely present in the holy supper"!! — "It is an introduction into Heaven — it confirms those who partake to the Lord — is a pledge of their house in Heaven &c. Consequently without none can get into their heavenly house. It was doubtless from this consideration that the superstitious Baron himself received this sacrament just before his death from the hands of an Antichristian Bishop. How wretched shall we & others feel who neglect this ceremony, when we get to heaven & find the door locked and the Key Lost? What to be serious; The wonderful virtues ascribed by the Baron to this superstitious rite not only shews the blind superstition he was under, but demonstrates that he was liable to be deceived, and as capable of supporting false principles as true; and therefore all his pretentions to divine illumination are rendered very questionable, not to say false —

Contradictions 28 from p20

And I heard a voice of many angels around the throne, the animals and the Elders" signifies acknowledgment and thence glorification of the Lord by the Angels of the inferior heavens A.E 334 —

For by the four animals and twenty four Elders, are signified the angels of the superior heavens. A.E. 335

Note. It will here be seen, that in the first of these passages, we are told that the animals & Elders signify the angels of the inferior heavens — in the next the same animals and Elders are said to be angels of Superior heavens — Is not an absurdity involved? can both of these statements be true? Or, was the order of heaven totally reversed in the interval of writing these two passages? I should suppose this to be a typographical error, if similar inconsistencies did not frequently occur in our authors writings —

Similar to this case, is that of which the Lord speaks where he says to his disciples "That they should sit upon twelve thrones and judge the twelve tribes of Israel" as also what the Lord said to Peter. "That he should have the Keys of the kingdom of the heavens" — "Where by is not understood that the disciples and Peter should have that Power" but the Lord only

Note. Although our author tells us that "all power is in the ultimates i.e. all the power, force, & virtue of the scriptures is to reside in the Literal sense & literal application Yet he is continually shearing this Sampson of his Locks — destroying the literal sense & application in order to make room for his internal sense — so far as this spiritual sense — tends to nullify the express declarations of the literal sense & render them positive falsehoods as in the present case, I must enter my protest against it. For what can we make of it the above exposition, but a charge of positive falsehood? Jesus told his disciples that they should sit upon twelve thrones and judge the twelve tribes of Israel — whether at the same time (according to our author) he intended that they should do it but that himself "alone" should judge them — He promised Peter the Keys of the kingdom with power to open and shut — but in his own mind he intended that Peter should not have either the keys or the power promised. Can this be any thing but shuffling — deception or positive falsehood — a flat breach of promise? The conclusion is irresistable; if Swedenborgs internal sense be true, the literal sense must be false —

To will good is not of man, nor to believe truth — the reason why men take the will and love of evil, and the understanding & faith of the false are with man, is also from influx, but that influx is from hell.

They who are in hell also live from the influx of life from the Lord, for good and truth in like manner flows in with them. Let every one take heed lest he believe that the divine life with any one even with the evil in hell is changed, for as hath been said above the life itself is not changed or varied, but by it is presented an appearance of the recipient forms, by which & out of which it flows. — A. C. 849

Note. This passage last quoted does not strictly come under the head of Contradictions as I intended by that Head to designate such passages as were either absurd in themselves, or were contradictory to some other of the authors own words. Bad as I do not wish to multiply heads, and the doctrine in the last quoted passage may appropriately enough be ranked among absurdities and considered a contradiction of truth by common sense, I have chose to consider it here. Then to the subject; "To will good is not of man nor to believe truth." This when looked into is purely Calvinistic and draws in its consequent train all the notions of absolute decrees & the "foreordaining whatsoever comes to pass". It destroys the free agency of man — takes away all his responsibility & releases him from all moral obligation. If the man consists of himself "will good" or "believe truth" he certainly cannot be accountable or condemnable for neglecting to do that which he is unable to perform. Yet Jesus did condemn & censure for not "willing good & believing truth" — "Ye will not come unto me that ye might have life" — "How oft would I have gathered you together but ye would not" — "He that believeth shall be saved — He that believeth not shall be damned." But says Swedenborg "to will good is not of man nor to believe truth." Does not this sound like casting a reflection right in the face of the son of God? If you censure & damn [illegible] not doing that which you know is not of man to do. What does this differ [illegible] in effect from Calvins good old or hoden doctrine of "Special Grace" & "effectual Call"? For both cases man is required to do that which is out of his reach unless aided by the intervention of some foreign power, which is equally out of the reach, and yet censured & damned for not doing an impossibility. — In the next sentence our author seems to admit that the "will of Evil & the belief of falsehood" is with man i.e. the power to will evil and believe falsehood is in man, but he tells us that the "reason" of it is "also from influx & that influx is from hell." Here the picture would seem to be finished &c. Man in the first instance is condemned upon negative principles for NOT willing good & believing truth when to do so "not of him" i.e. was out of his power. In the next place he is condemned upon positive principles — for the "Willing of Evil & the "belief of falsehood" though in fact, he did not of himself neither willed Evil nor believed the false. He had no active hand in the matter — he was but the passive instrument

Proprid eiusdem 29 } The receptacle of the good of love with man is the will, and the receptacle of the truth of faith with him is the understanding; and to will good is not of man, nor to believe truth — Note. The above system of the incapability of man to will good is purely Calvinistic and is combated at large by Dunlavy in his 6th Chapter — a few quotations are made on the opposite page, by which it may be seen that the two authors are at point blank opposites —] The reason why the evil and the false, or the will and love of evil, and the understanding & faith of the false are with man, is also from influx — but that influx is from hell. — A.E. n 349 — [Note. Thus Swedenborg fairly supports the idea that man is incapable of willing good, but has full power to will evil. Dunlavy disputes the proposition & declares that he is as capable of willing good as evil & that to will good is no more a spiritual act than to will sin — that carnal man sold under sin may have a will to do good — that the will is a physical power and belongs to the physical man. —]

It as much as it is at this day unknown in the world that the life which every one hath is spiritual and implanted, and is thus his own, and not that it flows then continually, something shall here be said upon the subject — It is the same with the respect to love and faith, for the all of man's love [& his love what he will] is from good, and the all of his faith [& his belief what he will] is from truth, for what [ever] a man loveth, this is to him good, and what [ever] a man believeth, this is to him truth — ++ [Note.] They who are in hell also live from the influx of life from the Lord, for good and truth in like manner flow thro' & into them. A.E. 349

"The Glory of this latter house shall be greater than that of the former" Haggai 2:19 — the house of God is signified the Church by the former house the Church which was before the coming of the Lord and by the latter house the Church which was after his coming. A.E. 866 —

"I saw a candlestick of Gold, & two olive trees — these are the two sons of oil standing near the Lord of the whole earth" Zech. 4. 2, 3, 4. the two olive trees and the two sons of oil denote the Good of love to the Lord and the Good of Charity towards our neighbor —

"The two witnesses prophesied — these are the two olive trees & the two candlesticks" Rev. 9. 3, 4 where the two olive trees and the two candlesticks signify the same goods, namely the Good of love to the Lord and the Good of neighborly love — A.E. 345 —

Where evil of life is there is also the falsity for they make one in the spirit of man, because an evil man equally — with as a good man can do good & speak truth, but with the former this is only alone from the natural man and thence from the body, whereas in the latter solely within him that is in his spirit there is the will of good, and thence neither the understanding of truth, Consequently neither good nor truth: A.E. 381 —

Manifesto } "It is the prerogative of every man, to determine his own choice, and that is the pivot on which his fate has finally to turn — A natural man, carnal and sold under sin, who has not yet found Christ in the gospel may have a will to do good but lack the power; "To will is present with me, but how to perform that which is good I find not" (Ro. 7. 18) —

It is a wild notion amongst men that to will that thing which is good, is a spiritual act or the act of some new principle spiritual power, whereas the will is entirely a physical power among the rest of those which belong to the ~~spiritual~~ physical man, and to will the thing which is good is no more a spiritual act than to will the thing which is evil: but the will is fixed on a better object. The act is as much spiritual in the one case as the other, each being the act of the intellectual and rational spirit.

Swed. "I will shake all nations that the desire of all nations may come" Be Haggai 2. 6, 7. by I will then shake all nations that the choice of all nations may come, whereby nations & the Choice of nations are signified all who are in good —

" For he (Jehovah) is love itself & mercy itself and desires the salvation of all ~~and every one~~ wherefore he is present with all and every one, even with those who are in iniquities & Sins — A. E. 412

D. Human The Divine Human, which was born from Eternity, was also born in time, and what was born in time, and glorified is the same —

The Lord put off all the humanity taken from the Mother by temptations and at last by death, and put on the humanity from the essential divine; hence it is that by his death & burial mentioned in the word, is only understood in heaven the purification and glorification of his humanity. Ap. Ex. 899

The Lord successively put off the human taken from the Mother And put on the human from the Divine in himself [& from the Father] which is the Divine humanity and the Son of God L. 35 —

Internal Sense of the Word

30

It is said that the fire of Jehovah is kindled in his wrath, which shall burn even to the lowest hell — It is thus said in the literal sense of the Word because it thus appeareth before the man who is in evil and also before the simple man for the word in its letter is written according to appearances, because according to the apprehensions of natural men; but whereas the angels who are spiritual do not see the truths of the word apparently according to the apprehensions of men but spiritually, therefore the sense of such expressions as above mentioned is inverted with them, and this inversion is the internal or spiritual sense A.E. 405

"Hear the Word of Jehovah ye nations and announce it in the islands afar off" — Jer. 31. 10 the above words in the pure spiritual sense signify that the internal man shall teach the external or that the spiritual man shall teach the whole natural man the truths of the Word, for this it is for nations to announce in the islands afar off; but this pure sense which is for the angels can scarcely be perceived by man — A.E. 407

But in the Word there is no expression even the most minute which is void of meaning, inasmuch as the divine [principles] is in all and every particular thereof, wherefore by the names under consideration are to be understood things heavenly, which appertain to heaven and the Church, and which generally speaking are called things celestial or spiritual by virtue thereof the Word is divine, celestial and spiritual. Moreover the Word was given that conjunction may be thereby effected of heaven with the churches and that conjunction could not be given, if nothing was understood by these words but what appears in the sense of the letter, namely that the kings of the earth, the great men, the rich men, the chief captains, and the potent likewise every servant and every free man, hid themselves in dens & in the rocks of the mountains, these things being all merely natural, but when spiritual things are understood by them at the same time then conjunction is effected. It is by these means alone that angels can be conjoined with men. A.E. 408

Hence it may appear what is the quality of the Word viz. that in many places it is written according to appearances in the spiritual world which are unknown to man, but well known to spirits and angels, whence it is evident that the Word is "written for them also — A.E. 410

"By the inhabitants of the valley and the rock of the plain are signified those who are in the ultimates of the Word viz in the literal sense) and do not suffer themselves to be illustrated from the interior (i.e. who do not receive the explanations of Swedenborg concerning the internal sense) and they who are of such a nature do not see truths, but instead thereof falses" A.E. 411

vp. 35

Note [Through an oversight I commenced my extracts ~~on this~~ from the Testimony, on this subject on page opposite p. 35 — There they will be found together with some remarks on the internal sense. I shall here proceed to make some further remarks]

There are some inconsistencies in Swedenborg with regard to the "Internal sense". which I shall here notice. First he says "All things pertaining to Doctrine are to be drawn from, & confirmed by the Literal Sense of the Word — The Doctrines of the New Jerusalem Church are derived solely from the Literal Sense of the Word". Now if this is the case, whence the necessity of revealing the Internal Sense in order to come at those Doctrines?

Secondly he speaks of those "who are in the ultimates of the Word [i.e. in the Literal Sense] and they who are of such a nature do not see truths but falses. Now to say that true ~~Doctrines~~ Doctrines are solely drawn from the Literal sense, and yet those who are in the literal sense cannot see truths but falses, looks a little like inconsistency. — Again he says "all power is in the Ultimates that is in Literal Sense, yet he seems continually determined to destroy this power by causing the Internal sense to set aside and disannul the Literal Sense. For instance "where Jesus told the young man to "Go sell what thou hast and give to the poor and come follow me bearing the cross" The internal Sense of this, he says is "that he should reject the falses which even of the Jewish doctrine, and should receive the Doctrine of truth from the Lord, and that he should undergo assaults and temptations" wherefore they are deceived who believe that they who desire to follow the Lord should sell their goods and suffer the cross". — Here the Literal sense is completely shorn of its strength, disannulled & thrown away — & they are pronounced "deceived" who believe it. It will be observed that parting with the "falses of the Jewish doctrine" is substituted for selling his goods or property, Receiving the Doctrine of truth from the Lord, for instead of following the Lord and suffering temptations in the room of bearing the Cross How nicely is this softened and modified to suit the carnal mind! This is only a specimen of hundreds of important texts which he has mangled in the same ways some of which may be seen under "Community of Goods" page 6th and other places. If Swedenborg had confined his internal sense as to strengthen & not destroy the Literal sense I should find no objection to it —. For instance if he had said in the case before us, that the young man was not only required to sell his goods — to follow Christ — to bear his cross, but also to part with his falses — Receive truths — & suffer temptations, then both senses would have been preserved, without the one disannulling the other, but this he has not done — . So I look upon him as an uncircumcised Philistine, who has shorn our Samson & put out his two eyes. ——

Church 31 from p. 24

"Jehovah reigneth, let the earth rejoice, let the multitude of the iles be glad thereof" by these words is signified the Church where the Word is, and the Church where the word is not, consequently they who are in spiritual truths and they who are not in spiritual truths, shall rejoice on account of the kingdom of the Lord — by the earth is signified the Church where the Word is and by the isles where there is not the word, consequently those who are remote from spiritual truths — all who have not the word or any revelation from heaven and live according to their religion [i.e their own religion what ever that may be] live naturally [yet they are the church — the Church of Christ, without the knowledge of Christ without the Word of God or any revelation from heaven!! What a strange absurdity!] to live spiritually being understood only of those who live according to truths of Gods from the word and from revelation from heaven A.E. 406

But by the legs and feet which were part iron and part clay is signified the Israelitish & Jewish Church which was the external Church without any internal, in which there was no real Good and truth but truth falsified which in itself is false and good adulterated which in itself is evil A.E. 401

That the Church of the Lord consists of members dispersed over the face of the earth, and therefore it is denominated catholic or universal, including all of whatsoever religion that live conscientiously thereto. de N.H. 328

[Note. In Sweden borg's treatise on the Athanasian Creed, he has a chapter headed thus —] That nevertheless the Lord provides that man may be reformed & saved by those things which he there adopts into his religion. [in this whole chapter he labours to establish the point assumed, namely that every Sect of Christians together with all Heathens and Mohamedans are each by their respective religions] — Inasmuch now as conjunction of the Lord with man, — is effected by these things, it is evident that every one who knows them and lives according to them not only from civil and moral law, but also from divine law will, if they every one in his own religion, whether he be Christian, Mohametan or Gentile. [Another chapter headed thus] That the Lord provides for every nation a universal medium of Salvation. Since, therefore every one of every religion, is acquainted with evils, and from evils with falses, which ought to be shunned, and, whilst he shuns them, is acquainted with goods which ought to be done with the truths which ought to be believed, it is evident that this is provided of the Lord as a universal medium of salvation with every nation which has any religion. This is given in all fullness among Christians; And it is likewise given altho not in fullness, among the Mohamedans & Gentiles: Other things which cause discrimination are either ceremonials which are indifferent, or are goods which may be done or are truths which may be believed or not believed, and yet man be saved. (Athanasian Creed n 43)

Manifesto 286 Thus the Church and people of God are united in one body and in one Spirit (remember this Union is Visible) and have all things common, a common interest & a communion in heritage in all good things, whether temporal or spiritual. And all those who yield to the truth of God, impelled by the same Spirit, know nothing better to do with all they have & are than to give all up to God. — The world have no such union neither 287 can have because they are governed by a different principle incapable of producing it not a principle of union in the spirit but a fleshly principle of lust. —

294 Thus we have stated in some leading particulars the character of the Church or body of Christ and shown the evidence by which they are to be certainly known and distinguished from ~~All people~~ other people which consists of love and union not to be imitated or counterfeited — It is here stated that a joint union and interest with an impartial equality reigns at this instant among the Believers of Christ second appearing and it is proved by scripture testimony in conjunction with plain reason as clearly as any unbiassed man can ask, to be the effect of the Spirit of Christ in the Gospel, and the necessary product of that Spirit, without which there can be No true Church

Ag 404-5 Some — believe & affect to believe that men will be all accepted of God in doing what they conclude is right, each one for one and thus annul the will of God & his judgement altogether, subjecting him to the judgement of every man & requiring him to sanction whatever course of life each man saith in his mind is right. This scheme serveth for a temporary plaster on the conscience; but that only partial, because none of that faith are able to lead such a life as to have the unreserved approbation of their own consciences in all things. — —

434 Some times on the other hand, it is stated, that whosoever will follow the dictates of his own conscience judgement will and safely. But this is the ground work of infidelity, the pivot on which it turns and disannuls or supersedes the gospel altogether.

Testimony 148 The title of Catholic, which signifies Universal appeareth to have been first adopted by those Christian fathers, so called, who, in the second century, embraced the philosophy of the Alexandrian school; which distinguishing title answered well to the system of Ammonius Saccas, who proposed to incorporate all sects and denominations of mankind into one body or Universal Church. —

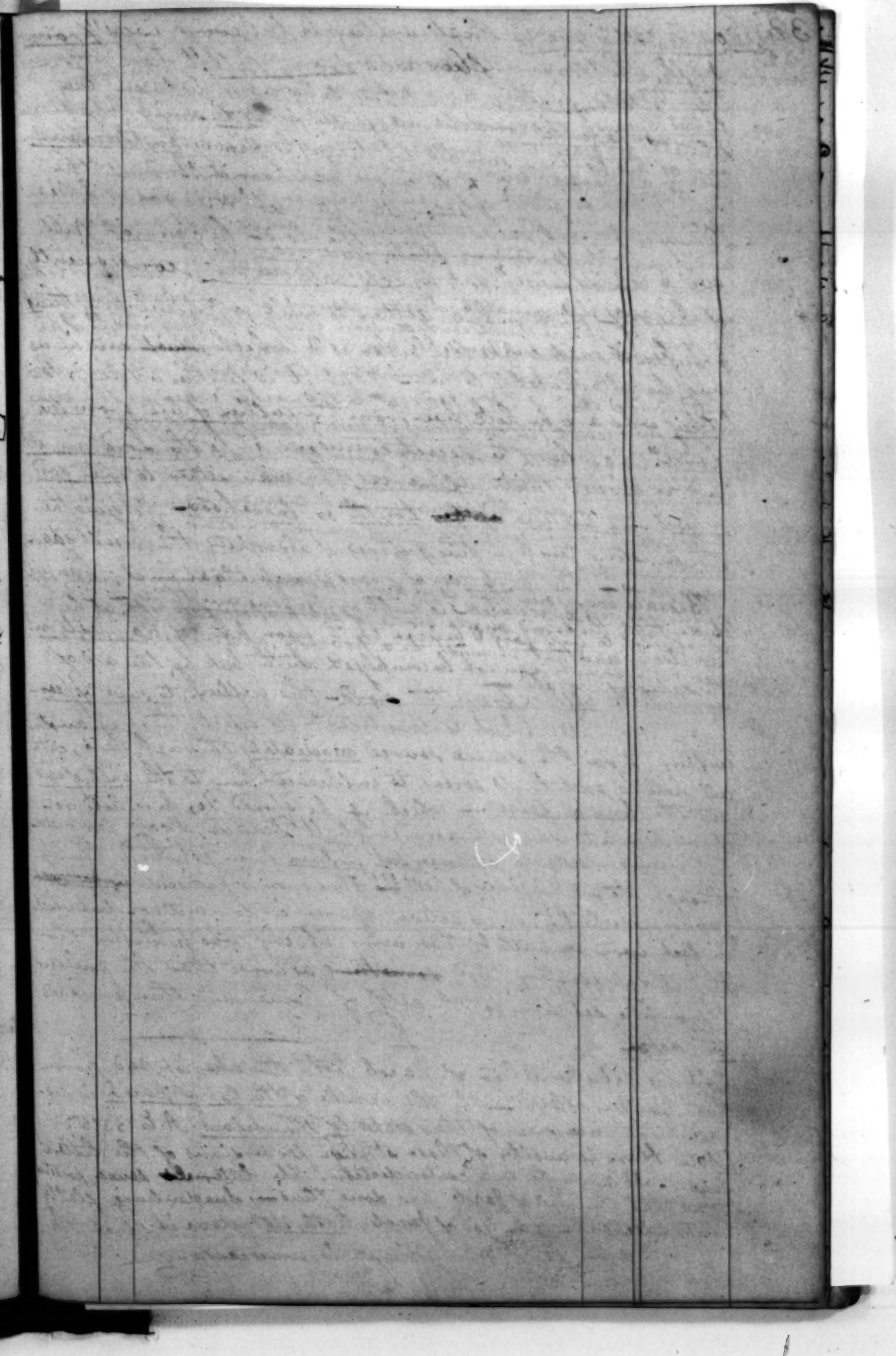
Note. I leave it with the intelligent reader to judge, whether Swedenburgs scheme of a Catholic Church made up of all the jarring sects, together with Mahometans & pagans, is not more like the System of Ammonius Saccas than any thing pertaining to the faith of Believers on this subject. — — — — — —

Hell
32

when they are in the dens and rocks the anguish & torment which they suffered from the influx of the light of heaven. then Cease for they have rest in their evils and in their falses because these are their delights & [illegible] Verily I thought "There is no peace to the wicked saith my God" — I thought their worm died not, neither is the fire quenched — I thought the only place of state of rest in time or eternity was in Christ "Come unto me (said the Son of God) all ye that are weary and heavy ladened & ye shall find rest to your souls" — but if we choose not to comply with this gracious invitation the heaven illuminated Swede assures us we shall find rest in hell!! Oh the kind condescension of infinite Goodness!! Tho' I confess I should like him better if he had revealed this healing antidote, before he had frightened & tormented me so much with the dreadful denunciation of "No peace to the wicked" when at the same time he meant (in the internal sense) "There is peace to wicked"

The divine truth proceeding from the Lord (to those who) are unwilling to recede to recede from the delights of their loves they experience thence anguish & torment which cease when they come into the hells where similar delights or similar loves prevail. A. E. 411

Besides every one that is in any good degree rational, will conclude that the Lord made none of set purpose for hell, as he is love itself and that it must be a property of divine love to will the salvation of all —



Contradictions? That willing & Believing was "from Influx & that influx was from hell." Here then
From p28 stands the weak and wretched being man between two powers, doubly condemned; first, for not doing what was out of his power - secondly for being the passive instrument in doing that which he could not avoid. But the picture is not finished. Man cannot "will good & believe truth" but by influx from the Lord - he can not "will evil & believe falso" but by influx from hell; consequently, of himself he is unable either to will or Believe anything Yet he is held responsible for acts which can in no way be attributable to him - But it is further added, that "They who are in hell live from the influx of life from the Lord." So when the secret comes out it is the Lord himself and he alone that influences the man either to will good or evil - to believe truth or falsehood - To give then the finishing touch to this picture of absurdity the result stands as follows - The Condition of man is such, that he is of himself passively incapacitated to will or Believe anything - Yet he is required to will good & believe truth upon pain of damnation! This requirement cannot be complyed with but by the aid of immediate influx from the Lord - this influx, to save appearances is granted; but to counteract its effects there is another influx from the same source mediately through hell, with all hell to add to its force, to influence him to the will of evil and the love of falso - which if he should do he is held responsible and damned accordingly!! Damned, I say for yielding to an irresistable all power ful influx from Jehovah himself through the aid & agency of hell!!! Thus man is punished for crimes which he had no active agency in committing but which in fact were committed by that very Being who punishes him. This is representing God as worse than the emperor Nero who himself set fire to the city of Rome and then punished others for the act -

"At thy rebuke O God of Jacob both the chariot and horse hath fallen asleep" - by the rebuke of the God of Jacob is signified the inversion of their state by themselves. A. E. 35-5.
Note. Here is another of those strange perversions of the literal sense. It amounts to a contradiction. The literal sense positively states that the God of Jacob has done this - Swedenborg flatly contradicts it - The God of Jacob hath not done it but they themselves. - For this comment is unnecessary -

It may be supposed that in the Apocalypse the successive states of the church are treated of from the beginning to the end but those states are not there treated of but only the state of heaven and the church about its end when the last judgement takes place, thus the subject treated of is concerning the last times. A.E. 5.b 224 — It was announced & shewn that the subject treated of in this prophetic books (Apocalypse) is not concerning the successive states of the Christian Church from its beginning to its end as hath been heretofore believed, but that it is concerning the state of Church and of heaven in the last times. A.E. 258 —

"And when he had opened the third seal" — that seal is signified predictions concerning a further successive state of those who are of the Church where the word is, appears from what hath been said above — — for the subject treated of in this chapter is concerning the state of the Christian Church or the Church where the word is, from its beginning to its end, or from the time of the Lord even to the last judgement; for the new Church, called the Christian church, which was instituted by the Lord when he was in the world, and afterwards propagated hath decreased successively down to the present time, which is the last time before it is the last time, in which judgement to take place. A.E. 869

After — When I read the two first passages quoted above I noted them as containing a different idea from my own, on the subject which they treat, and that which I considered in opposition to the opinion of the author of our Testimony — I did not expect to find in Swedenborg himself so flat a contradiction of one of his own peculiar notions; but to my surprize in reading his second Volume I found him expressly disproving one of his own primary propositions in his first volume — In the first place he asserts as a new doctrine contrary to what had been heretofore believed "That the subject treated of in this prophetic book Apocalypse, Is Not concerning the successive states of the church from its beginning to its end, but that it is concerning the state of the church and of heaven in the last times." In the last quoted passage he as roundly asserts the contrary namely "The subject treated of in this chapter [of the same prophetic Book Apocalypse] Is concerning the state of the Christian church from its beginning to its end or from the time of the Lord even to the last judgement &c" — Thus it is predicated of the self same thing that it Is & it Is Not — One of these assertions must be false

Contradictions
34 } We shall make the following propositions about doctrine: 1st That no one can understand the Word without doctrine. 2. That no one can combat against evils & falses and dissipate them without doctrine from the Word. 3. That no one can become spiritual without doctrine from the Word within the church where the Word is. 4. That Doctrine cannot be procured from any other source than from the Word, and by no other but those that are illustrated from the Lord. 5. That all things appertaining to doctrine are to be confirmed by the literal sense of the Word. A.E. 256— Note. It will be readily discovered by the attentive reader that the 2d & 3d of these propositions contain implied inconsistencies with the first— It is fairly implied in the 2 & 3 propositions that Doctrine is derived from the Word and by the first it is positively set down that no one can understand the Word without Doctrine— i.e. The means of understanding the Word, must be obtained from the Word, before the word can be understood— That Doctrine must be formed by positive ignorance in order to assist the mind to gain understanding. But the first & fourth Propositions are the most obviously inconsistent. They stand thus —

1st That no one can understand the Word without Doctrine

4th That Doctrine cannot be procured from any other source than from the Word

This amounts to telling a man that he cannot get to the moon without wings; & That he cannot get wings without going to the moon — which amounts to telling him that he cannot get to the Moon at all! Such is the strange absurdity of our illuminated author. These 5 propositions are expatiated upon at large by the author in the No. above cited, the whole of which is a confused jumble of ideas, and is as absurd in itself as the propositions are inconsistent the one with the other. Indeed it appears to me more like the reveries of a disordered brain than regular deductions of a sane mind. If the reader of these notes has any curiosity to see those reveries for himself he will find them in the No. above quoted of the author Aporcha lipse explained. To draw out the whole and animadvert upon them would be to tediously

The Bible without the Word is like A gun without Powder

For a Church is a church from Charity and faith and these are in man and if they are not in him the Church is not with him: it is believed that the sacred Book where the Word is and where the Lord is known how best the Church consists only of those who from the heart acknowledge the divinity of the Lord and learn truths from the Word by the Word and do them; no others constitute or make any part of the Church

A.E. 388.

"Birds signify knowledges both of the truth & the false and unto beast signifies evil of the affections thence derived, and field the Church for no other false and evil are here understood but those which exist in the Church. A.E. 388 ——

Church where, where the Word is & where the Word is not

The Church of the Lord is diffused through the universal orb of earth but its inmost is where the Lord is known and acknowledged and where the word is—

"Jehovah reigneth, let the earth rejoice let the isles be glad thereof by these words is signified the church where the Word is and the Church where the Word is Not, consequently they who are in spiritual truths and they who are not in spiritual truth shall rejoice on account of the kingdom of the Lord— A.E. 411— [Note. By looking at the passage quoted on the lower end of the opposite page, the reader will see a very different description of a church from that given above on this page. It would hardly seem possible that the same writer could give such opposite descriptions of the same thing and at the same time expect to be believed— We are in the first place told that "the Church consists Only of those who from the heart acknowledge the divinity of the Lord and learn truths from the Lord by the Word and do them; no others constitute or make any part of the Church" Next we are told that the "Church of the Lord is diffused through the universal orb of earth, but its inmost is where the Lord is known and acknowledged and where the word is. —"For the church in the universal orb of earth is before the Lord as one man, in this man, the church where the Word is, and thereby the Lord is known is as the heart & as the Lungs. bd— I do not know as this palpable contradiction can be set in a clearer light than it is by a simple quotation of the passages above, for it must be seen that it amounts to laying down a plain proposition and then directly asserting the contrary— to wit That a certain specified character alone constitutes the church, and none others make or constitute any part of the Church, Yet others do constitute a part of the Church and for the greater part of it.

Internal Sense } "Because thou wast slain and hast redeemed us
35 } to God in thy blood" — ++ that hereby is especially signified the
from p. 30 separation of all from the divine [principle], and conjunction
with the divine [principle] by the acknowledgement of him
and by reception of divine truth from him + ++ That
this sense is concealed in those words, no one can see who
abideth in the sense of the letter alone, for in that sense
nothing further can be seen, than that by being slain is
understood being crucified, and by thou hast redeemed
us to God in thy blood is understood that he hath reconciled
us to his Father by the passion of the cross, and in as much
as that sense is the sense of the letter, and hath been hitherto
unknown, that in every particular of the Word there is an
Internal sense which is Spiritual, therefore from that
sense, namely the sense of the letter they have made it a
doctrine of the church that the essential Divine [principle]
which they call the Father rejected from himself the
whole human race, and that the Lord by the passion of
the cross made reconciliation — &c &c

All things appertaining to doctrine are to be confirmed
by the literal sense of the Word
— Doctrine is not to be acquired by the spiritual sense of the word
A. E. 230 — The ~~Doctrine~~ genuine doctrine of truth may be
fully drawn from the literal sense of the Word. S.S. 55 —
& the Doctrines ~~from~~ of the New Jerusalem Church is derived solely
from the literal sense of the Word. —

[Note. It would be useless to extract more from Swedenborg on this subject. Every reader of his writings will see that the Internal Sense of Scripture is one of his fundamental Doctrines and that the explanation of the Internal Sense was the Grand object of all his extensive writings. — Our Testimony says but little concerning the Internal sense; but what ~~the~~ it does say is in evident terms of disapprobation. ~~They~~ considers such notions of Scripture to be "Idle fictions" and as "paving the way for falsehood and deception". What I have extracted on the opposite page is about all that is written in our Testimony on this subject — Swedenborg often in his writings boasts "that it hath been hitherto unknown that in every particular of the word there is an internal sense", as though this notion had originated with him; But it will be seen that in this he was mistaken. Origin broached this doctrine long before Swedenborg, and it was held in high estimation By him, his coteniporaries and successors — and for aught we know they were as extensive and as successful in their explanations of the internal sense as +

Testimony p. 147

Origin broached a new and universal maxim in explaining the Scriptures. This was, "That scriptures had a double sense, the one obvious and litteral the other hidden and mysterious, which lay concealed as it were, under the veil of the outward Letter." "The former they treated with the utmost neglect and turned the whole force of their genius and application to unfold the Latter; or in other words they were more studious to darken the holy scriptures with their idle fictions than to investigate their true and natural sense." From Jews and pagans they received and adopted the maxim: "That it was not only lawful but even praise worthy, to use the expedient of a lie in order to advance the cause of truth and piety." Doubtless for this practice their double sense of scripture opened a large field. "Such (saith Robinson) were the benefits which the Alexandrian School and chiefly Origen conferr'd on the Primitive [Catholic] Church!"

p 180 "To us (saith the followers of Christ from the beginning) there is but One God" This was detraction enough; it overthrew at once the whole Pagan system. This must surely be charged to the followers of Saccas, if they assumed the name of Christians To remove this disgraceful charge, they apply Origen's twofold sense of scripture; according to this the litteral sense must be One God, and the mysterious sense Three Persons and so of the rest

* Sweden burg himself. So then it is no new notion - as Sweden burg would have us believe, but was one of those "idle fictions" introduced by the ancient Catholic Fathers, and which originated with them in their vain jangling and false philosophy, which was got up in the Alexandrian School. Origin first introduced this doctrine into the Catholic Church; though it had been held long before by the ancient Jewish Rabbi's. Doubtless it was from them he borrowed it, in conformity to the eclectic system of Ammonius Saccas which was to gather up all doctrines which they considered true & which were scattered equally among all sects, both religious & philosophical and incorporate them into the Christian faith - I said this notion was derived from the Jewish Rabbi's - The Learned Rabbi Maimonides says in More Nevochim, "That the serpent has relation to the mind of man" and that the account that is given of the creation [in Gen] the ancient Rabbi's from the time of Moses, held that these things reduced to a historical form in the first chapter of Genesis were not to be litterally understood". Eusebius held this same notion of the internal sense - Philo held the same, and also Clemens Alexandrinus - St. Austin wrote twelve books to explain the internal sense of these first chapters of Genesis - With what propriety then could Sweden burg say that it had been hitherto unknown that the Letter of the word contained an internal sense

[turn back to p 30]

from p 21

the Author discards in toto every other notion but that Jesus Christ the Son of God was a created being from which I shall quote the following words in this place "As one thing must exist before another in regard to time, so in this respect the first Adam was first as to actual existence and the first born son of God was preferred before him in the purpose of God respecting mans redemption, but was not first as to actual existance, any more than the whole human race existed on the earth before God said "Let us make man in our Image." Here Christ is considered as the Second Adam and declared not to have existed at all prior to the first Adam - but as it is stated in another place "long after" even "four thousand years - and not before". Thus the beginning of his existence is plainly fixed at the time of his actual conception by the virgin Mary — And his pre-existance is denied at least as much as the pre-existence of any other human being. — It is not my business here to decide between Swedenborg and our writers - I only aim to point out where in they disagree - This disagreement I think I have shewn so palpably that no human ingenuity can make them harmonize — It remains now to consider Swedenborgs doctrine of the "Eternal Sonship" in its relation to one of the fundamental doctrines of our Testimony, to wit the "Second appearing of Xt in a Woman — Ann Lee. In my opinion it will be found impossible to make our view of Xts Second appearing harmonize - with Swedenborgs Doctrine of the "Divine Humanity"; Where either of them is assumed for truth - the other must be exploded if followed out in its logical consequences. This I shall endeavour to make appear. Our Testimony will be found on this subject to be at least consistent with itself. It declares Jesus Christ to be a created being a man, made of woman, born under the law, possessing the same fallen nature with that of other men and only differing from others in the mode of his conception & the life he lived - or rather the death he died to sin; which he was enabled to do by the indwelling of the holy Spirit which was given to him in a super eminent degree above any that had been born before him. By the Influence of this spirit and by his simple and full obedience to God he slew his carnal nature - Gained eternal Redemption and was declared to be the Son of God - the Christ - the Second Adam — He took the lot and place of the first Adam who was also called the Son of God, but justly lost that title and his place by transgression. Jesus gained it by Obedience. But A Second Eve was wanted to complete the foundation, who should stand in the same corner

sponding relation to the Second Adam as the first Eve did to the first Adam. So in due time Ann Lee a ~~woman~~ created being a woman, inheriting the same fallen nature with the rest of women — by virtue of the Cross which Jesus bore — the same self denial the same simple and full Obedience to God according to the Example of Jesus her head — she gained the same Eternal redemption, and was with equal propriety Declared to be the Daughter of God - the Christ the Second Eve — Although in the revelation of Mother Ann, the relation of both Father & Mother was recognized in ~~the Eternal~~ Jehovah the Eternal Creator; yet She never taught that she was the verry and Eternal Mother - that as is the Mother so is the Daughter, Infinite Eternal neither is first nor last nare greates nor least" — neither have any of her Children or followers ever asserted any such thing concerning her. They declared as above stated that both Jesus & Ann were created beings, simply a man and woman both inheriting the same fallen nature — and that by the same cross of Self denial they both ascended out of that fallen unholy nature into the Holy & divine nature of their Eternal Parentage and thereby were constituted the first Father & Mother of the New creation — The Two immutable Pillars of the Redemption of all souls — All this I say is perfectly consistent with itself; but admit Swedenborgs doctrine of the "divine Humanity" or Eternal Sonship - That is, that Jesus was both the Father & the Son the verry and Eternal God - Infinite, Eternal, uncreate, & then what an absurdity will appear in setting a created being - a poor fallen woman in an equal & correspondent relation with him! a poor weak woman set up as a corresponding Pillar with the Eternal Jehovah in the important work of mans redemption!! Such an notion can never be admitted into a sane mind. Yet such a notion must be entertained if we admit Swedenborgs doctrine of the Divine Humanity - and at the same time believe the testimony concerning the second appearing of Christ in Ann Lee — Every Logician will agree that there can be no parallels drawn between finite and infinite no just degrees of comparison between a created and an uncreated being — Therefore whenever it is assumed for truth that - Jesus is "verry and Eternal God, infinite uncreate, &c we are forced by a correct deduction, of

v.

Trinity or Divine Humanity } reason to explode
P. 37 } the Testimony of Christs Second appearing in Ann Lee
and setting her in the same parallel or corresponding
relation to ~~the same~~ him as the first Eve bore to the
first Adam. ——

When the Testimony of Christs Second appearing in Ann Lee
which places her in the same degree of comparison & corre-
sponding relation to Jesus, as the first Eve bore to the
first Adam is assumed the case stands thus —
The Second appearing of Christ was in A created being
a verry woman.

This woman stood in the same degree of comparison
and corresponding relation to ~~the~~ Christ in his first appearing
~~to~~ the first Eve did to the first Adam, who were both
created beings —

Consequently, Jesus the Christ in his first appearing was
a created being, a verry man —

On the other hand if it is assumed for truth, that Jesus
the Son of God was true and verry God, Infinite Uncreate
Or, then the case stands thus ——
Jesus was an uncreated being — verry God —
Ann Lee was a created being — verry woman

Therefore that Testimony which places Ann Lee in
the same relation to Jesus, that Eve bore to Adam who
were both created beings, must be false — Because there can
be no just degree of comparison made between a created
and an Uncreated, being, a finite and infinite — There
cannot exist the same & corresponding relation the
same degree of comparison between a Created and an
Uncreated, that exists between two Created beings

Thus it is fairly and full, proved by the most Logical
deductions, that Swedenburgs doctrine of the Divine Humanity
or Eternal Sonship, and the Testimony Christs second ap-
pearing in ~~the~~ Ann Lee, Cannot both be true, but that
where one is assumed the other must be exploded —
Accordingly, although Swedenburg declared that the
second adventt had taken place yet he was verry far
from ascribing it to a woman. The idea never entered his
mind that the second advent should be made in a woman
who should constitute the second Eve & stand in the same
relation to Jesus the Second Adam that the first Eve did
to the first Adam. Nay, he had placed Jesus Infinitely
out of the reach
of such a relation or such a comparison, by his

Doctrine of Divine Humanity or Eternal Uncreated Lordship - and made the acknowledgement of that doctrine a "Constituent & primary principle" of his new Church. Therefore - his Second Advent was not the revelation of the spirit and life in & by a Woman - but the revelation of the Internal sense of the of the Word by a Man & that man was Emmanuel Swedenborg - his own honorable self - Now Christ cannot make but one Second appearing either as to time or manner, ——— Swedenborg and our Testimony - disagree both as to time and manner - therefore one of them must be false. —

Most of the scriptures which are quoted by our writers as pointing to Christs second Appearing in a woman are explained by Swedenborg according to his internal sense (which he says he received from the Lord) in a very different manner from that our Testimony for For information on this point I would refer the reader to Article Mother page 8th.

Since writing the above I have noticed a passage in Swedenborg on the Athanasian Creed, which so corroborates my deductions of the impossibility of drawing an exact parallel between Jesus Christ and Mother Ann, on the supposition that Ann is an Infinite Uncreated being & the other, a finite, created being, that I can not forbear transcribing in this place. His words are these "The reason why the Lord is the only Man is because he is life itself — —. The distinction between the Man who is life and the man who is a recipient of life is like what subsists between Uncreate & created, and between infinite & finite which distinction is such as to admit of no ratio [i.e proportion or comparison]; for there is no ratio [proportion or comparative relation] given between infinite & finite, thus there is none between God as a Man, and another as a Man, whether he be Angel or spirit, or a man [or of course woman] in the world." Thus positively does Swedenborg confirm my deductions - that there can exist no correspondent or comparative relation between Jesus Christ as God-Man - Uncreate & infinite & Ann Lee a mere Woman - Created & finite. ——

☞ Let it here be noted, that these two doctrines are fundamental doctrines of Swedenborg - & Believers - the very foundation pillars on which they are respectively built; So that if either of these foundation pillars fail the whole fabrick built thereon must be prostrated with it - They cannot both be true - One or the other must be false - Let Believers determine which that is, & act accordingly —

Community of Goods] I shall enter upon this subject with observing that a man [ie a spiritual man as christian - a candidate for heaven] may lawfully acquire riches and increase his store according to the opportunity afforded him — may eat and drink of the best if he place no part of his happiness therein; may dwell magnificently if according to his rank in life Converse like others upon common worldly topics and share in the public diversions — nor is under any obligations of divesting himself of his goods to bestow them on the Poor, than [what his own particular impulses of Choice may lay upon him] in a word, that as to externals he may live in a common way like other orderly people, provided that he inwardly cherished a due reverence and fear of the Lord &c — P.H. 358 —

As thus a man may pursue an ordinary course of life may acquire riches and live elegantly according to his rank as to good cheer, dress and dwelling; carry on his worldly business like other men and take pleasure in the good things of this life &c — And this is the case it will not appear so difficult a matter to get to heaven as some imagine ibid. 357

The Lot of the Rich when translated to heaven is that of being in a condition of greater splendor than others; some of them dwell in stately palaces richly furnished and ornamented, as with gold and silver, together with all things ministering to the delights of life — [Ch. 6 Blessed are the Rich] &c —

Among the good uses [of this life] are those of providing for ourselves and families suitably to our Rank &c ibid 361

— Besides Power &c may be turned into as great a snare as riches themselves ibid 364 [woe to the Poor]

Some suppose that the spiritual life or that which qualifies for Heaven, is extremely difficult, and that because we are told, that we must renounce the world and die to the Lusts of the flesh and live to the spirit, as if we were to reject all worldly things perticularly the riches and honors of this life &c S-S-S —

which "There can be no true Church" —

Swedenborg, it will be seen does not consider this doctrine of ours — as unnecessary, but he declares, that they who believe it, "misunderstands the scriptures" and that "they are Deceived". Thus it will be seen by reading what I have extracted from him on the opposite pages that he construes away the force of the letteral sense of those scriptures which relate to the subject; by the application of his "internal sense"; and further to confirm his assertions, appeals to his own visions or intercourse with spirits &c to disproove this plain and practicle doctrine of Christ in his first and second appearing.

Pauls decision was that "If an Angel from heaven preach any other Gospel let him be accursed" — Amen

It may be Purged by some that it was not the work of Swedenborg as a herbinger to declare this practical doctrine of the Church To which I answer — If he was not called to it he should have let it alone. But he declares that he was commissioned of the Lord to write the doctrines of the New Church, and if he had only written what he knew to be true & let the rest alone we should no fault with him. His officiousness however would not suffer him to do this — He has written on this subject whether he was called to it or not, and he has condemned this essential doctrine of the Church, and has explained away the natural meaning and force of all those scriptures which support it. — On this subject he shows the weakness & darkness of his mind — he says "a man [i.e christian] may lawfully acquire riches & increase his store — — if he place no part of his happiness therein" what pitiful ignorence is here manifested to the mind of a Believer This same display of ignorence is constantly exhibited by our anti-christian opposers. But we know that those who talk thus are unacquainted with the human heart. To talk about a man acquiring Riches and increasing his store, without placing any part of his happiness (i.e love or affection) therein, is too weak It is too absurd to be admitted into an enlightened mind. No man ever yet pursued the acquirement of personal wealth without having his affections in it. It is too contrary to the plain words of Christ "Where a mans treasure is there will his heart be — therefore lay not up for yourselves treasures on the earth." But it is altogether useless to quote these words to a Swedenborgian; with him they have no weight. He sets them aside with the utmost indifference, by telling "we do not understand the Spiritual sense" This serves to show the pernicious effects of Swedenborgs explanations of the Spiritual sense, by which the most plain declarations of scripture are dis annulled & set aside.

89 Equilibrium} An Equilibrium is necessary to the existence & subsistence of all things, and consists of action and reaction between two opposite powers — H H 589 Except the Lord Kept the government of the Heavens and Hells in his own hands there would be an end of equilibrium and consequently both of Heaven & Hell. ibid. 592 — The Equilibrium between the Heavens and Hells is determined by the number of those that enter therein. ibid 588 — In the foregoing chapter we have treated of that Equilibrium which subsists between Heaven and Hell and shewed that it is no other than an Equilibrium between the Good that proceeds from the former, and the evil that proceeds from the latter, and so constituting the essence of human Liberty — This Liberty or freedom of the Will originates in the Divine Nature H. H. 594 — That Man would not be capable of being reformed or regenerated without Free Will, is because is by the original constitution of his nature born to evils of every Kind — ibid 598 — Man is possessed of Liberty or Free Will in order to be capable of regeneration —.

Note. It appears to me impossible to clear this Doctrine of Equilibrium from the involvement, of absolute decrees & Fatalism. It consists, as will be seen from what is above extracted, of the action & reaction of the two opposite powers of Heaven & Hell; or in other words, when there is an exact balance or equality between the two powers of Heaven & Hell, then there is Equilibrium.

The first thing that strikes our attention is, that this Equilibrium is "Necessary to the existance & subsistance of all things" this certainly makes Hell a Necessary existance, at least as much so as heaven; consequently it is a righteous existence, equally so with that of heaven. Heaven, we do not hesitate to believe, exists in perfect conformity to the will and by the special intention & design of God —. And according to the doctrine of Equilibrium Hell must exist exactly upon the same principle; for if there was no hell there could be no Equilibrium; and if no Equilibrium, no heaven; Consequently, when God willed the existance of Heaven, he as freely determined whatever was necessary to its existence, therefore he as freely and fully willed the existance of Hell as of Heaven. It Must be remarked that Heaven & Hell are not empty places But States or qualities of intelligent beings; therefore when God wills Heaven & Hell. He wills those opposite qualities in men which are constituent of Heaven & Hell —. therefore those who are in the quality of Hell are so by the will of God. Hence those in Hell are in as much conformity to the divine will as those in Heaven — Thus then as Hell is a Hellish quality in man is

"Necessary" in Gods Scheme of Government, to the existence & subsistence of All things, he must, have predetermined that some men should possess this quality, and to that end must have provided the means. Indeed he must have been and still continue to be as officious & efficient in providing the Hellish quality & its subjects as the the Heavenly quality and its subjects. For the plan was all his own the free emination of his own will, and the whole scheme of creation must fail unless Hell was comprized and kept up - therefore it is an object of equal care and attention, with God to see that Hell is replenished as well as heaven. This in deed follows from Swedenborgs own words; Thus he says "Except the Lord Rept the government of the Heavens & the Hells in his own hands, there would be an end of Equilibrium and consequently [an end] of both Heaven and Hell - & the Equilibrium between the Heavens and Hells, is determined by the Number of those that enter therein", ie that enter Heaven & Hell respectively. Here then God is represented as continually exerting himself in the general & particular operations of his Providence to preserve the Equilibrium, or exact balance of power between Heaven and Hell. And inasmuch as this equality of the opposite powers of Heaven & Hell is determined by the Number of those who enter each respectively it is evident that at least one half of the human family are necessarily Hated & destined to Hell If this not Fatalism, then I confess I have no conception what fatalism consists in. It is vain it is mockery for Swedenborg to tell me that, those who Go to Hell, go there of their own accord, and that God has no agency in it, and that he is only active in drawing souls to heaven. It is evident that none can get to heaven unless God draw them; and if Hell must be replenished - the Equilibrium preserved, then God draws only a sufficient number to heaven to help the balance and leaves the rest to go to Hell of their own accord because they cannot help themselves! This is liberty with a vengeance. But this is not all. Whence doe this scheme of Equilibrium (supposing it true) originate? Whence originated the Necesity for one half of the human family to be damned in order that the other half might be saved? It must have originated in the free determination, will, & design of God to have it so, or we must suppose that he acted under constraint & from necessity, which supposes some power, fate, or principle that overruled, & prevented the free operation of his will. This latter notion is in accordance with the old Pagan Theology, who had a notion of some beings which they denominated Fates who overruled the determinations of the Gods -. Swedenborg is far enough from intending this Pagan principle, yet such

V52

1) Surely the Matthew explanation ought to be rejected, & in stead of "Because to him that hath shall more be given" [all things are full of Love] it ought to be Love alone manifested [Love is full of all things]

I must here repeat it that it is not my business in this place to prove the truth of our Testimony or the falsehood of Swedenborg— It is only to show that the two doctrines are hostile to each other and are positively and forever irreconcilable, be that on the most fundamental points. Every understanding believer must know that if the Testimony of Christ to second appearing in Mother Ann be false that our whole Testimony - all of which is founded on that, must fall to the ground — And so, on the other hand, every one who has read Swedenborg but a little must know that his doctrine of the "Divine human principle" or Eternal Uncreated Sonship - is the foundation on which he builds his whole superstructure & so that if that be false the whole must fall together — And verily that false foundation which is ~~built~~ will fail and the superstructure built thereon shall be thrown down so that one stone shall not be left on another — And "not a stone" nay not a fragment "shall ever be taken from thence for a corner" or any part of the everlast building of God which is founded on immutable Truth —

It will be noticed by the attentive reader that in all I have said on this article "Trinity or Divine Humanity, I have strictly confined myself to the particular point Swedenborgs doctrine which declares the "Son to be verily God - Uncreate, Infinite" &c in which he exactly agrees with the Athenasian Creed. I have no wish to misrepresent the views of Swedenborg; but to exhibit them just as they are — He does not admit the whole of the Athenasian Creed — He rejects the Tri-personality; yet he holds to a Trinity — not of persons but of Principles, to wit, "The Divine principle, The Divine Human & the Divine Proceeding" — all these exist in one person. How far Swedenborg agrees with the Athenasian Creed and ~~how~~ wherein he differs from it may best be seen from his own words as they stand in a treatise written by him on that creed - His words are these — "In the following pages, you will see, that All & singular the things which are written in the Athenasian Creed are in agreement with the truth, if only instead of three persons, One person be believed in whom is a Trinity." — In the same work it is further written — "In what now follows may be seen the agreement of all things of the Athenasian ~~creed~~ doctrine with what is here asserted: First, concerning the trinity. Secondly, concerning the unity of Person in the Lord [Jesus]: Thirdly, That it has come to pass of the Divine providence, that that doctrine was so written, that although it disagrees still it agrees with the truth [is not this a paradox]. Afterwards, in general will be proved the trina (or threefold principle in the Lord [Jesus]; and next specifically that the Divine which is called the Father is He — that the Divine which is called the Son is He, and that

43

the divine which is called the Holy Spirit is He
Thus, to say the least of it he holds Three eternal
He Principles - and though each of them is absolutely a He
yet there are not three persons but one person - There
is no recognition or acknowledgement of the Femenine principle
his principles are all He's Thus there is no correspondent
cause in Deity for the Womans existence and she is utterly
annihilated - shoved out of existance - by this monstrous heresy
But in fact she exists - in the new creation - the work
of redemption - she fills her lot - and stands forth
as an everlasting proof of the vain philosophy - the metaphysical
nonsense and total absurdity of the doctrines of St. Athanasius
& Swedenborg -

41 from p. 16

Judgement. It is on no account allowable for one man to judge of another as to the quality of spiritual life for the Lord alone knows this. A. C. 2234—

Every one, as well the evil as the Good, is judged immediately after Death &c. Ap. Ex. p. 681

In Swedenborg's treatise on the Last Judgement he has a chapter headed thus "That the Last Judgement is to take place where all are gathered together consequently in the Spiritual World and NOT on the Earth." In this whole chapter he asserts and labors to prove this point. Another Chapter of the same work is headed thus "That the Last Judgement is accomplished" In this Chapter he asserts that the Last Judgement is passed, "that it was commenced in the beginning of the year 1757 and was fully accomplished at the end of the same year."

Note. On this subject, by perusing what I have extracted on both sides of the question, it will be found that Swedenborg differs from us in three capital points, to wit; as to Manner, time & place. First as to Manner. Swedenborg emphatically declares that "the Lord alone" shall effect the Judgement and the saints shall have no part in it— "It is says he on no account allowable for one man to judge of another as to the quality of spiritual life—the Lord alone knows this." He further away the natural meaning of all the texts which relate to the Judgment being given to the saints, by the application of his internal sense. He says that by Elders, Apostles and Disciples who are spoken of as judging, that Elders &c are not meant but Truths abstracted by. Thus the most substantial realities are by the touch of his magic wand thrown into the intangible, unreal state of abstract principles to make way for his own favorite notion that the Lord alone shall perform the Last Judgement— We on the other hand declare that the Judgement is committed to the Saints, (not abstract truths) to real men & women in the body and that they are the only possible medium by which the final Judgement is carried on. Secondly as to time Swedenborg states that the Last Judgment was began and completed in the year 1757 and consequently when he wrote the account in 1758 that it was past. We on the other hand place its commencement in the year 1744— which is 10 years before Swedenborg's Judgement; and instead of considering it as accomplished & past we say that it is still going on and that NOW is the Judgement, and that it will continue to go on while ever the Gospel is preached and that it will

Never be accomplished or past until the last man is judged and his final doom irrevocably sealed.— Third. As to place, Swedenborg says that the Last Judgement is to take place where all are gathered together, consequently in the Spiritual World and Not on the Earth. We on the other hand state that it has taken place and is now going on On the Earth. If Swedenborg had let the Earth alone and described his own visionary judgement in the Spiritual world he would not have come so athwart our way on this point, but as if fated to miss the mark on all essential points he would say "And Not on the Earth" So he says it is Not on the Earth and we say It Is on the Earth—a more pointed contradiction cannot be. On the first point i.e with respect to the Manner of the last Judgement I Omitted to notice, that Swedenborgs account of it only related to some invisible movements [to us] in the Spiritual World in arranging the different societies societies of the heavens & the hells and so adjusting the Spirits to which pertained each as to discover their severall qualities and disposing of them accordingly; and all this merely to restore the Equilibrium, between Heaven & Hell. The doctrine of the Equilibrium Supposes heaven and Hell to be as a pair of scales with equal weights in each— If Hell for instance gets the most weight, the Equilibrium is destroyed— Heaven tips up— Labors and is in danger of "perishing"! Before the time of Swedenborgs Last Judgement, Hell it seems began to get the advantage in point of weight, and Heaven was poised in "empty air" and like to be tilted over. The whole object of the Last Judgement was to restore the Equilibrium, therefore the whole process consisted in so adjusting the Spirits in Heaven & hell respectively as to bring about a balance of power or weight— [Note. This must have been done I suppose on the true principles of gravitation & attraction or on the principle of Mechanicks i.e a Lever power, most probably by the latter; consequently, as, the shorter the purchase the greater the power, the Equilibrium must have been restored by moving hells nearer to Heaven & so shortening their purchase It is evident this must have been the plan from two considerations; first, that the principle part of the business consisted in arranging the Hells and not the Heavens. Secondly as Hell was actually the heaviest and none of the spirits cast out annihilated— none of the weight thrown off, there was no other way in which the Ballance could be restored but by moving hell nearer to heaven. & thus shortening the purchase of Hell. How different is this visionary judgement to ours which consists simply in preaching the Gospel to souls whether in the body or out of the body and thus savoring them for life or death, according as they obey or disobey?

Generation 42 from p 2

Chastity cannot be predicated of those who believe marriages to be unchaste. C.S.L. 154

The Chaste principle is predicated only of monogamical marriages or the marriage of one man with one wife. " 141

The Christian conjugial principal alone is chaste. " 142

Love truly conjugial is essential Chastity. " 143

All the delights of love truly conjugial even the ultimate are Chaste.

Chastity cannot be predicate of those who have renounced marriage by vows of perpetual celibacy, unless there be and remain in them the love of a life truly conjugial. C.L. 155—

Celibacy hath place only amongst those who are in external worship, and who do not address themselves to the Lord, nor read the word. S.L. 15-5

The reason why they who live in celibacy are on the side of heaven, is because the sphere of perpetual celibacy infests the sphere of conjugial love, which is the very essential sphere of heaven C.S.L

Conjugial love is implanted in every woman from Creation and together with it the love of procreating, which is determined to and hath its conflux into the procreated offspring, and from the woman is communicated to the man. C.S.L. 409

They [i.e the man & the wife] who are principled in love truly conjugial are continually desirous to be one man C.S.L. 215

Conjugial love resides with chast wives. but still their love depends on their husbands " 216

The delights of conjugial love last even to old age in this world, and afterwards to eternity ~~C.S.L.~~ H.H. 379

With those who are principled in conjugial love the faculty of growing wise increases — and also the satisfaction of Cohabitation - They are continually desirous to become one man. C.S.L. 211-213-215— During the implantation of conjugial love, the love of the sex inverts itself, and become the Chaste love of the sex C.S.L 99 — Conjunction effected from the first days of marriage successively and with those who are principled in love truly conjugial, is wrought more and more thoroughly to eternity C.S.L 162 — Love truly conjugial may have place with one of the conjugial

partners and not at the same time with the other n 226

This love by virtue of such its origin and correspondance is celestial, spiritual, holy, pure and clean, above every love imparted from the Lord to the angels of heaven and to the men of the Church. It is also the foundation love of all celestial loves - and thence of all natural loves C. S. L. 64. 65. 66

It is the inmost heaven through which the Lord insinuates Conjugial love - A. C. 5052 - Conjugial love is not the love of the sex but the love of one of the sex - True Conjugial love is chaste love, for it is a love of the spirit & thence of the body, and not a love of the body and thence of the spirit C. S. L. 44 -

The origin of Conjugial love, is divine celestial and flows into the souls of men, and by these into their minds and there into the interior thoughts and affections, by these into the desires of corporeal conjunction; and from these through the breast into the genital region C. S. L. 183. Conjugial love derives its origin from the divine marriage of Good and truth; consequently from the Lord himself - A. C. 2728 - Conjugial love with its happinesses cannot be given but to those who are of the Christian Church C. S. L. 337 -

True Conjugial love is heaven itself with man A. C. 9961 - It opens the interior of the minds more & more C. S. L. 200 - Conjugial love does not appertain to the male sex but solely to the female sex, and from this sex is transferred into the male - C. S. L. 161 - 223 ———

Conjugial love which is genuine cannot exist but between two, that is in the marriage of one man & one wife — The men of the most ancient Church who were celestial had only one wife. A. C. 274 ——

There are celestial societies which correspond to the organs of Generation in both sexes. A. C. 5053

Conjugial Pairs in heaven, enjoy similar communications with each other, as in the world, but more delightful & blessed, nevertheless without prolification, in the place of which, they experience Spiritual prolification, which is that of love & wisdom C. S. L. 51. Conjugial love differs with the married partners, with one it may prevail in a greater or less degree, or not at all; and in consequence of such difference, to the one it may be heaven to the other hell A. C. 2742. —

D

Generation 43 from p 2 } If the Conjugial partners have lived in true Conjugial love, when one dies of them dies the spirit of the diseased cohabits continually with the spirit of the partner not diseased, and this even to the death of the latter, when they again meet and reunite, and love each other more tenderly than before – C.S.L. 321 The Conjugial principal, the Human principle, and religion go together C.S. 581 –

X The Conjugial principle is capable of being ingrafted into christians and of being transplanted hereditarily into the offspring from parents who are principled in love truly conjugial, and hence both the faculty and inclination to grow wise in the things of the Church and of heaven may become connate. C.S.L. 142

Children born from parents who are principled in love truly conjugial derive from their parents the conjugial principle of Good & truth C.S.L. All the little children of christians are in the New Heaven. A.R. 876 –

X The men alone of the Christian Church can receive love truly conjugial. C.S.L. 337

Decrepit old men & women such of them as lived in this world in Conjugial love, or in good ness & truth, in the other world are seen in the fullest beauty and flower of age C.S.L. 137

Potency Potency of Conjugial love in Heaven – The angels say that they are in continual potency; that after the Conjugial acts there is never any weariness, much less any sadness but alacrity of life and lubricity of mind, that the conjugial partners usually pass the night so embosomed, as if they were created into one; the effects are so constantly renewed, that they are never deficient whilst they will, because without these effects their love would be as the vein of a fountain stopped up; but the effect opens that vein, and maketh its perenuity and also conjunction that they may be as one flesh – They say that the delights of the effects, cannot be described by the expressions of any language in the natural world, nor be thought of in any ideas, unless such as are spiritual, and even these cannot exhaust the Subject. G.E.D.p. 77. Sp. Ex. vol. 4

Ap 3 It is an universal law that things primary exist, subsist and persist, from all things ultimate; wherefore unless there were ultimate delights there would be no delights of conjugial love. C.S.L. 44 Two conjugial ~~delights~~ partners by ultimate delights, are more and more united in the marriage of good and truth. 44

Note— I considered it entirely unnecessary to make any extracts from our writings on this subject as our faith and practice is too well known in relation to this matter to need any explanation or Confirmation— I have made copious extracts on this subject from Swedenborg, the hearing of which, without any comment of mine, will satisfy every candid believer who has not been prepossessed, that he did not condemn the work of Generation as pertaining to Christians; but built it up and supported it.

Some however, whose honesty I will not doubt, have taken up the Idea that he intended to condemn the flesh, or work of Generation wholesale and entirely. And that his Conjugial principle is something positively contrary to the flesh & does not admit of sexual intercourse or the procreation of offspring. This mistake arises from several causes— First: from prepossession in favor of his writings by finding many excelent things therein, by which they also receive the impression that he was divinely inspired. Second: By mixing our Ideas with those of Swedenborg— i.e. by attaching our own Ideas to his terms, and so not suffering him to explain himself & thus misunderstanding what he really intended to convey— For instance— We find that he rejects the Doctrine of the Trinity of Creation, we of the Divine being Doctrine of the Impersonality and reasons it out immediately conclude, that he has the same view of the Divine being that we have— because we have rejected that absurd doctrine. Yet by a close attention we shall find that although he had some light a head of Trinitarians, he falls far short of that clear & full view of the Divine Character which has been revealed to us by another Go a more, he runs into strange & peculiar notions of his own, almost as absurd as that of a Trinity of persons.— Again, with regard to the subject before us— The Believer is taught & firmly believes that the Lust of the flesh is the verry core of human corruption— the root of all sin— He finds Swedenborg condemning Scortatory Love and attaching to it all those dire characteristics & consequences which belong to the Lust of the flesh— He concludes that Swedenborg is condemning just what he condemns— and therefore that he rejects the flesh in toto. But by attention the Believer will find that Swedenborg means something verry different by Scortatory love from what we mean by the Lust of the flesh. By the Lust of the flesh we understand not only illicit and beastly acts— but every act of sexual intercourse, under whatever pretention, or with whatever avowed motive it can be performed— This Swedenborg does not do— his Scortatory love does not reach so far— It only includes illicit intercourse— a plurality of wives and some cases of married partners— he holds that they can marry, live in sexual intercourse, and beget children without being in the Scortatory principle— but we declare that men and women do not will not— cannot marry— live in sexual intercourse & procreate children from any other principle than the Lust of the flesh. We go farther we declare that all partial affections of one of the sex for one of the opposit sex is contrary to the Spirit of Christ and proceeds from & leads to the Lust of the flesh— Swedenborg Declared that conjugial love (which he says is holy &c) is not the Love of the sex but the love one of the sex— This partial attachment to one of the sex we condemn as unholy and consider it as proceeding from the Lust of the flesh and tending to hell—

Resurrection 443 from p. 23

of the Body [flesh & bones] to understand the phrase "put on the human divine Essence in himself, which he derived from the Father" i.e. from the I cannot conceive. Especially when I am told that God had no ultimates i.e. no flesh and bones before the incarnation. Now this newly created body, purified and entirely separated from the old body derived from the mother, was the very body which was laid in Joseph's new tomb, which was raised from there and taken to heaven and there remains. it is a body of real flesh & bones and consequently it is the Ultimates or flesh & bones of Jehovah God!! and these Ultimates now constitute the Lords Divine Human.

Here it will be asked, what has become of the former Divine Human? for we are not allowed but three principles and we had three without these Ultimates? This is a tough question for Swedenborg allows that this Human principle i.e. the Ultimates is "accessary" i.e. a new principle added to the Divine Being. I acknowledge that after the incarnation we found four principles united in one person. We have "shuffled off one mortal coil" one set of flesh & bones, but only to make room for another set of the same kind of materials — I have no authority from Swedenborg to uncreate or throw away the original Divine Human who is Eternal & Infinite, — every way equal with Divine Essence — I say I have no authority from him to throw away or uncreate the Original Divine Human in order to make place for this Newly created body of mere flesh & bones, unless I have it from these words "But the Divine Human at that time was not divine even to ultimates; the ultimates are what are called flesh and bones. these also were made divine by the Lord when he was in the world. This was accessary; and this NOW is the Divine Human appertaining to God. Here the idea seems to be 1st. That the flesh and bones were made divine — 2nd that these flesh & bones are accessary, i.e. a new principle added to Deity 3rd That this new principle is now in place of the former Human principle the Divine Human appertaining to God — 4 That consequently the original Divine Human had been superseded or shoved out of place in order to make way for the accession of the Human principle or body of flesh & bones, which flesh and bones now occupy the same place & bear the same title that the Divine Human did formerly. What advantage God has derived from this change I cannot tell, but if it be true that "all power is in the Ultimates" and that "the Ultimates are more holy than the interior," then the accession is no doubt very great. But as the above quoted words are not conclusive that Swedenborg intended to shove the original Divine Human out of place or existence, and as with it we have four distinct Principles in God, whereas according to him we are not to have but three, I will suggest another way of reconciling the matter — which I think is quite as probable to be what

he intended to communicate. To wit, That the Original Divine Human principle was merged into the New Human principle & they both thus constituted but one principle. This would seem to cover the doctrine of the "Hypostatical Union" contained in the creed of Athenasius. Yet I confess I cannot perceive the difference between "two distinct Natures" & "two distinct principles" neither can I understand how two distinct principles can become but one distinct principle, nor can I tell How that which is Uncreate, & spiritual can be merged or converted into that which is Created & material — I can no more see how that which is Spirit can be converted into matter, than I can conceive of matter being converted into spirit. So I am still left with the four distinct principles in Swedenborg's God to wit, the Divine Essence The Divine Human — the Divine Proceeding & the Human principle i.e. the Ultimates or flesh and bones. If I am told that these flesh & bones are not actual, material flesh & bones, then I would ask what are they? If they are flesh & bones, at all they are material & if they are not material they are not flesh & bones. But if we admit for a moment that these flesh & bone are spiritual, what will be the result? Can we draw the distinction between a human body of Spiritual flesh & bones & spiritual body in human form? I cannot. Thus we come out where we started before the incarnation with simply a Spiritual body in Human form; And all the talk about Ultimates — flesh & bones being made divine & added to deity is a mere mysterious unmeaning play upon words — But Swedenborg will not be found out in saying that the Ultimates appertaining to God are not real material flesh and bones. He says that "the divine Human appertaining to God may be illustrated by this comparison; Every angel is a man, having a soul, having a body & having a proceeding principle but still he is not thus a perfect man for he has not flesh & bones as a man in the world has that the Lord made his human divine even to ultimates which are called flesh & bones [material flesh and bones of course, for they are such as a man in the world has which the angels & disembodied spirits have not] from which it follows that God Now [i.e since the assumption of material flesh and bones such as a man in the world has] is more a Man than the angels —. If this does not clearly hold out the Idea that God is now possessed of a material body of flesh & bones such as I now have, & with which I now move my pen, then I can affix no meaning to his words. I have now as far as I am able given Swedenborgs Doctrine of the incarnation — of the Resurrection & Deification of Christs flesh and bones. It is unnecessary for me to say that all such meta physical notions are contrary to our faith, every understanding will perceive this. I could follow the subject to a greater length & enquire into the necessity & utility of the assumption of flesh & bones by Deity — & how it is that God denies "omnipotence & omniscience" from these ultimates (which Swedenborg frequently declares) but I am tired of the subject, and what I have written must suffice. I propose some [illegible] Swedenborgs third principle i.e the Proceeding Principle This I shall do under the Head Trinity

Generation 45 from p. 48

I shall here notice another cause of misunderstanding Swedenburg on this subject - He speaks of Marriages in Heaven and of Marriages on the earth. These he describes to be very different, and for different purposes - He treats of them both promiscuously - and some readers are apt to confound them together Thus of marriages in heaven he says they are not for the procreation of children; by not noticing the distinction some may be led to conclude that although he admits of a conjugial union between a man and woman, yet he does not admit of carnal intercourse or the procreation of offspring - Who ever will read attentively what I have extracted from his writings on this subject will not fail I think to see their mistake if they have taken up such an idea. — I shall now proceed to point out the proper distinction between Swedenburgs Conjugial and Scortatory love -, in which it will be seen that he does not condemn marriage nor the procreation of children, as pertaining to Christians, indeed they are the only ones, according to him who can procreate conjugially. —

That which constitutes the conjugial principle in any one is the Love of good & Truth or the being in Goodness & truth. Whoever is in this state can marry a wife - or a husband - live in sexual intercourse, procreate a holy offspring - and all - all their acts of carnal conjunction are most holy. This will appear from these words of Swedenburg, "We have indeed instances of apparent conjugial love in some but without the reality if they are not in the love of God and Truth" (Decapo 2) Here the love of God and truth - is made the constituent of the conjugial principle, and for the want of this love of God and truth a man and wife will be destitute of conjugial love though they apparently live ie to all external appearance, live just like those who are in it. Thus the difference between those who live in conjugial love and those who live in Scortatory is altogether internal so that the latter can and do counterfeit the former as to all external appearances Further he says, "The men alone of the Christian Church can receive love truly conjugial" and "The Conjugial principle is capable of being engrafted into Christians and of being transplanted hereditarily into their offspring and hence both the faculty and inclination to grow wise in the things of the church may become connate - Here we have the men of Swedenburgs New Church real Christians - begeting a holy offspring - with a connate inclination to grow wise in the things of the Church - This is the work of his conjugial love which he says is "spiritual, holy, pure & clean" and appertains alone to Christians, & they who are in it live in sexual intercourse and procreate holy children. Hence it is evident that Swedenburg does not condemn but highly recommends marriage and the work of procreation in christians - It is Scortatory love which he condemns - the destinction we will give in his own words —

"Conjugial love he says is not the love of the sex but the Love of One of the Sex - It is chaste love for it is a love of the spirit and thence of the body, and not a love of the body and thence of the spirit - Here then if you want to love conjugially, you must not love the sex in general but One of the sex; after you have singled out one be careful to commence by loving the spirit - the soul or mind of the person and you may safely end in the flesh & it will be chaste spiritual, holy pure & clean" - for says Swedenburg "The delights of Scortatory love commence in the flesh and they are of the flesh even in the spirit, but the delights of conjugial love commence in the spirit and they are of the spirit Even In the flesh!!! So the only thing is to Begin at the right end - . Again he says "The Conjugial Principle & the Human principle & Religion go together." Here then where ever there is a Human being that has Religion there is also necessarily the conjugial principle; here we see that he makes religion the basis which is the same as the love of Good & Truth the basis of the conjugial principle. Whoever has Religion - whoever has the love of Good and Truths is also necessarily in the conjugial principle Is in the love of One of the sex, for "conjugial love can only exist between One man and One wife" - And he lives in sexual intercourse for "Unless there were Ultimate delights (i.e. what we call Carnal) there would be no delights of conjugial love"; and "All the delights of Conjugial love even the Ultimates (ie the fleshly) are Chaste". Again, he says, "Scortatory love, which is contrary to Conjugial, is the Love of adultery." Here I would observe that I do not think that the term adultery in our common usage, conveys all that Swedenburg means by Scortatory. Adultery here says in the Spiritual sense signifies the adulteration of Goods & truths. Consequently all who have adulterated good & truth or who are not in the love of Good & truth are in the Scortatory love, tho' legally married. This is the true dividing line between his Scortatory & conjugial loves. All who are not in - faith & Charity or in whom goodness and truth are not conjoined, though they live outwardly just like those who are in such conjunction, are nevertheless in the Scortatory principle and all there acts of carnal conjunction are Scortatory and have their origin from hell. On the other hand, if they are in faith & charity or in the conjunction of good and truth, then they are in the conjugial principle and then it is that their acts of carnal conjunction "are of the Spirit even in the flesh." - Swedenburg no where condemns marriage & procreation, in Christians but highly commends them - He does condemn a life of celibacy and says that "a state of marriage is to be preferred to a state of celibacy" and further states that "Celibacy hath place only amongst those who are in external worship, and who

do not addresse themselves to the Lord nor read the Word" — He complains that there were verry few conjugial marriages in his time — Conjugial love was scarcely known consequently nearly all who were married were in the Scortatory principle. The reason of his so saying is plain to my mind. He must say so to be at all consistant. It is well known that he declared that all the christian churches, were corrupt by reason of the adoption of the Solafidian Doctrine — that they had adulterated the Goods and truths of the Church and separated Charity from faith, and consequently were destitute of either faith or Charity — either Good or truth. Now inasmuch as he testified this to be the state of the Churches — and at the same time declared that the conjugial love originated from the Junction of Good & Truth, he must of necessity hold that there was few who lived in Conjugial love, and that it was scarcely known. Then is not the least reason to believe that he expected members of his new Church to live in a state of celebacy — but that they would throw off the Solafidian system — Believe in the Divine Humanity — Conjoin faith & Charity — Godliness & truth and so be in the conjugial principle — Marry & procreate a holy offspring — "acquire Riches and live elegantly, according to their rank as to good cheer, dress and dwelling, carry on their worldly business like other men". &c. &c. He speaks of "children that are born in the Church" as a matter of course — of the "children of conjugial pairs" &c — A believer need not be told that Swedenborg's conjugial love — his spiritual flesh is the verry abomination of abominations — spiritual wickedness in high places and entirely contrary to any thing and every thing which we have been taught by Mother Gospel. —

Some with whom I have conversed, have discovered that Swedenborg allowed Spiritual folks to marry & procreate children. but are under the impression that such as he considers in the Celestial degree, do not procreate nor live in sexual intercourse. This is a mistake, for it is a doctrine of Swedenborg that no one knows what degree he is in, whether it be natural, Spiritual, or Celestial — That is known to the Lord alone, consequently, the Celestial degree can have no such visible effect as that of its possessor not marrying, contrary to the custom of all others — Besides the Conjugial principle, which he says cannot exist without ultimate deity has its origin from the inmost heaven "heaven of the Celestial Angels. Again he says that "the men of the most ancient Church who were Celestial had only one wife". This makes it plain that those in the Celestial degree do marry and procreate children for according to Swedenborg in the time of the most ancient Church

which he calls the golden age, all were Celestial, there were no others to propogate but them – we are therefore their decendants therefore they must have propogated – And marriage & propogation were then compatible with the celestial degree, they are so yet & Swedenburg says nothing to the contrary. ——

Now, one word with respect to marriages in Heaven. Swedenburg is certainly the originator of this doctrine – there is no authority for it in scripture. But I shall labor to give his ideas of it and leave the reader to judge whether we have been taught by the gospel of Mother to expect or hope for any such thing —

"Marriages in heaven, he says, are very different from marriages on the earth, the former being Spiritual and not so properly called Nuptials as conjunction of minds through the union of Good & truth; whereas on the Earth they [the conjugial marriages] are properly nuptials as consisting of not only in a Spiritual but also in a Carnal conjunction" – Again Marriages in heaven are not for the production of Children but for the multiplication of Goods & truths. Thus he says "Conjugial pairs in heaven enjoy Similar communications, with each other as in the world but more blessed & delightful, nevertheless without prolification; in the place of which they experience Spiritual prolification". Here his "Similar communications" and doubtless mean acts similar to carnal conjunctions between a man and wife in the world, because he says they are "without prolification" i.e they do not by those similar acts, in heaven beget & become pregnant & so bring forth children, but thereby they beget & bring forth Spiritual things – goods & truths, I supposes! Now how such acts between male & female in heaven can produce Good & truth we are utterly unable to comprehend, and seeing it comes under the imposing sanction of a revelation from heaven we are called on to submit in silence. Especially when it is in a state of being which we have not as yet experienced. But when the same thing is asserted with respect to our present state of being we have a right to judge and demand unequivocal proof before we can believe. Thus he says. "Conjugial partners by ultimate delights are more & more united in the marriage of Good & truth." Does not all our experience teach us that ultimate delights or acts of the flesh have no tendency to unite a man and wife in good and truth? Does not every believer who has lived in a married state know that this assertion of Swedenburgs is false? – According to this sentence in order to increase the union of Good & truth between our brethren and sisters they ought to be trained off into nice Conjugial pairs, and go into the Lords with all fervor, and the more ultimate delights or carnal

v.

Generation } intercourse, the more they would be united in Good
47 } truth. — But to the subject. "The Angels say that they are
in continual Potency; that after the Conjugial acts there is
never any weariness, much less any sadness, but a alacrity of life
and liberty of mind; that the Conjugial partners usually pass
the night so embosomed as if they were created into one — the
effects are so constantly opposed that they are never deficient
when they will, because without these effects [conjugial acts]
their love would be as the vein of a fountain stopped up, but
the effect [act] openeth the vein and maketh it permanent, it
also conjunction that they may be as one flesh." (This is Heaven-
ly Sport!) The term Potency, here used will not be understood
by some without explanation. It means a constant Power to keep
up a repetition of Conjugial acts — without flagging in their
spirits or becoming deficient in body, as men in this world do
after acts of carnal conjunction. Indeed such is their extraordinary
powers in this way "that there is no deficiency when they will"
but they can "lay embosomed the whole night" so that the
whole night seems to be spent in one prolonged act, and this
"that they may be as one flesh" This is strange work for heaven
to our senses — but our conceptions are so gross we can not
understand. I have talked with a number of advanced believers
on this subject, and asked them if they could think of a scene
as here described — of a male & female in heaven going through
acts similar to acts of the flesh — lying embosomed all night &c.
I say I have asked them if they could think of such a scene
without thinking of the flesh, or whether they could conceive
of such conjunctions as being purely spiritual and no carnality
about them. They have uniformly told me they could not con-
ceive of any such conjunctions without at the same time con-
ceiving them to be Carnal & sensual — This I confess is the case
with myself and I believe it is the same with every human be-
Consequently if any believe that there are such delights as are
described, in heaven, they believe there are carnal delights there
for they can conceive of nothing else, and of course can only
believe that to be, which they conceive is — If any hope for
such a state & for such enjoyments in heaven let them
examine closely what they hope for — I dare them to hope
for any thing but the flesh, for if they can not think of the ob-
ject for which they hope, without conceiving it to be carnal (and
it is evident they can not) then they must of necessity hope for
the flesh — If any believe that such works exist in Heaven and that
they will hereafter come into the enjoyment of them, upon what
authority do they found their belief? Upon the authority of any
thing we have ever been taught in the Gospel? I answer

firmly; Nay, but upon the sole authority of Emanuel Swedenborg, who was so far in the dark as to believe that by ~~the~~ the junction of Good & truth in the human mind the flesh could be sanctified & made "holy pure & clean" —

How different is Swedenborgs Heaven of conjugial delights — conjugial ~~delights~~ pairs, all mated off with their partial attachments, to the Heaven of Believers, where instead of conjugial ties & partial relations — there is no relation known between the sexes but that of Brethren & Sisters without partial attachments, or respect of persons. This is kind of heaven we believe in and for which we have been taught to labor, rejecting with a holy & fervent indignation every thing of a contrary nature or tendency — "With regard to marriage on the earth, together with the procreation of children, I have shown, & it cannot be denied, that Swedenborg holds them to be the appropriate work of Christians. This we most positively deny and testify that no christian, as such, ever did or ever can marry & propagate, nor can any that do those works be christians. See Dunlaveys Chapter headed as follows, "Marriage a civil right & carnal relation of the world and therefore doth not pertain to Christ in Christians," where the above position will be found unequivocally substantiated. —

After all that has been said, am I still to be told that their is no difference at all between Swedenborgs views & ours — that there is a perfect harmony between his writings & ours? I truly pity the man whose mind is so confused that he can ~~not~~ see no distinctions between things that are as wide apart as heaven & hell & opposite in nature as flesh & spirit. as distinct from each other as light and darkness.

I know it is a mark of genius, to combine out connections, where there are none — to look over a vast variety of heterogenious objects and with one mighty sweep of the imagination, create them in to one congenial whole; and this too by blending, mixing & confounding together the most opposite principles make up a creature of the imaginations to suit the taste and inclinations of him who makes it. This is the work of Genius — That of Wisdom is verry different. It consists in taking to pieces the mighty fabrications of Genius, distinguishing between all the parts, and disposing of each according to its quality. I make no pretentions to Genius, but I devoutly pray for that wisdom which will enable me to distinguish between light & darkness, truth & error — that I may know how to choose the Good & refuse the evil.

Church 48 from p 31

On this important subject I have made copious extracts from which the reader will be able to see Swedenburgs vague & indeterminate Ideas of the Church, and also to draw the contrast between his views & Ours— Some inconsistiies will be found in Swedenburg on this subject, which will be found noticed under the head of Contradictions page 34. — The term Church (Ecclesia) was used by Christ and the apostles, and applyed by them to the congregation or collated body of true Christians, who supported a joint interest, lived together in a visible union, separate & distinct from all the world besides. This visibly united body was called the Church—the Saints—the body of Christ, in order to distinguish them from all other bodies or associations of men, of whatever sect order or denomination under heaven. None were considered as constituting any part of this visibly united congregation but such as had a visible & known relation, & who professed the same one faith— Thus mankind were divided by Christ & the apostles into two distinct classes the Church & World— "We know that we are of God & the whole world lieth in wickedness". Thus the distinction was strictly marked & strictly kept. None were admitted into, or in any the most respect considered as, members of the Church but such as openly, and in an orderly manner joined their association through the instrumentality of a visible agency who were set apart for the verry purpose of receiving them. Thus the Church was one vissible, well defined & distinct body, and was the Church from the verry consideration of its Oneness; its Unity constituting its principle Characteristic: Whereas division & contention was the Characteristic of the World. "Grant, said Jesus, that they may be One, that the (divided, contentious) world may know that thou hast sent me" But as was fortold Schisms crept in— the members of the Church were divided, and consequently, when the unity was gone the Church was destroyed— Antichrist arose— and a set of divided, disputing scholastic Philosophers took the lead in ecclesiastical matters and stiled themselves and their adherants the Church. And seeing they could not agree and so support a visible unity, a mystical invisible union must be contrived. Ammonius Saccas appears foremost in this contrivance. He first conceived & brought fourth the vast scheme of uniting all the divided sects both Christian (ie antichristian) and Pagan, into one mystical body and thus forming a Catholic or Universal Church. This was the work of Antichrist with a witness— That vast assemblage of divided & contending beings, which had been denominated The World by the Apostles— were set up and denominated the Church by Ammonius Saccas & his followers. Thus the World was set up for the Church— and the Church shoved out of existence

That confused and Babylonish notion has been handed down from that time to the present day and now exists among all the divided sects of ~~abbyster~~ Babylon, and is the touchstone of liberality the test of Charity. Swedenburg, following in the wake, has espoused this catholic system, and has perhaps exceeded Saccas himself, in the extent & ingenuity of sophistical arguments in support of it. And what is more than Saccas pretended to, he labors to establish it upon the authority of a special divine revelation. Much of our written Testimony is taken up in drawing plain lines of distinction between Christ & Antichrist between the true Church & false pretenders; and establishing the primitive distinction between the Church & the world. The notion of a Catholic or Universal Church is exploded as ground less & false. The Unity of the Church is asserted & proved. On the present occasion I must be allowed great plainness of speech; I say therefore that the Characteristic marks of the Church which Believers have drawn, are applicable to no other people on earth but themselves; So that the testimony amounts to this, That the Shakers are the Only Church of God on earth. Not one human being who has not a known & visible relation to us ~~or~~ is considered as ~~nothing~~ constituting any part of the Church. This the common & uniform faith of all true believers and hence it is that all who have not that known & visible relation to us, are by Believers habitually denominated, The World. Whereas it has been the chief labor of our writers to make a plain distinction between the One only Church & all others, on the other hand, it has been the labor of Swedenburg to destroy all distinctions and blend together all sects, turks, & Pagans into one Church. And shall we be told that there is no difference between Swedenburgs writings and ours? Shall we be told that they perfectly harmonize? I presume it can be proved by the same sophistical mode of reasoning, by which it is made to appear that there is no distinction between a Christian & a Turk.—

Thus says Swedenburg, "Since, therefore, every one of every religion is acquainted with evils [i.e with some things which he thinks an evils] and from evils with falsses, which ought to be shunned, and, whilst he shuns them, is acquainted with goods [i.e something wh he himself considers good] which ought to be done, with the truths [i.e such as he thinks to be truths, which [he thinks] ought to be believed, it is evident that this is provided of the Lord as a universal medium of salvation." That is plainly for every man to be saved in his own way— in the way which he himself chooses and thinks to be right. But he goes on "This is given in all fullness among Christians" This what? I would ask? why the answer is plain This "Universal medium of salvation" i.e for every ~~one~~ sect to be saved in their own way. "And, adds he, it is given although not in fullness among Mahometans & Gentiles: Other things which cause discrimination are either ceremonies, which are indifferent, or are goods which may be done or Not done, or are Truths which may be believed or not believed and yet man be Saved". How nicely the barriers are removed, &

Church 49 How completely are all distinctions destroyed and Christian Turk & Heathen all blended together & saved— And what are these "Other things which cause discrimination"? ~~and which are indiffy~~ why answers Swedenborg they "are either ceremonies which are indifferent or they are Goods which may be done or not done or are Truths which may be believed or not believed and yet man be saved". And what are these Goods which may be done or not done these Truths which may be believed & or not believed and yet man be saved? They are plainly Good moral actions & Divinely revealed Truths which are done & believed by any one sect, & which are not done & believed by all others including Mohometans & Pagans. In other words, they are all such Good actions & Divine Truths as are not held in common by all sects of ~~Christians~~ professed Christians Mohometans & Pagans. The Goods & Truths that are held in common by all, are therefore the only ones that are essential to salvation All others are set aside as nonessential; such as may be believed or not Believed— Done or not Done & yet man be saved. All these last being thus set aside, not being even noticed, by the vast & comprehensive view of the great Swedling philosopher, he has One harmonious Universal Church, made up of all sects & nations under heaven. By this scheme, when more minutely investigated we shall find that most if not all Goods & Truths are set aside and exploded as nonessential. The Confession of sins is a good action but it is nonessential; it may be done or not done & yet man be saved. The selling or dedicating all our property to the poor is a good action but it is nonessential, it may be done or not done and yet man be saved. A cross against the flesh— A life of Continency is altogether nonessential it may be done or not done & yet man be saved— The giving up our own will & subjecting ourselves to the order of the Gospel, or in other words— Obedience to God as manifested in our visible heads, is nothing but a peculiar trait of ours, therefore it is nonessential; it may be done or not done and yet man be saved— In short the Belief in Christ is not common to all, it is therefore nonessential, it may be believed or not believed & yet man be saved. Thus in the language of Dunlap this doctrine is "the ground work of infidelity— and disannuls or supersedes the Gospel altogether." But once more. What are those essential Goods & truths which are common to all— in which all religious sects and nations harmonize? What are those mysterious ties which constitute the great medium of Church relation & and salvation? Let Swedenborg answer. "Whatsoever a man Loves this to him is Good, and whatsoever he believes this to him is true". So every mans Goods & truths are what he loves & believes; Consequently whatever we can find that all men love & will be one of those essential & universal

Goods & what ever they all believe, will be an essential & universal truth. To determine what these universal goods & truths are seems yet to be difficult. All religious sects & nations undoubtedly agree in this one point namely, that there are some Good actions & some evil actions - Some things True & some things false; and this seems to be the hinge of universal Harmony. When they proceed beyond this point and come to deciding which actions are Good & which evil what is true & what false, here the division commences. And there is No Good action but what has been exploded by some No evile action but what some have cherished as right. - (Have not murder theft & Robbery as well as fornication & adultery been sanctioned & legalized as right by Religious communities? I answer yea) - If it were not for a strong dissenting voice in one corner of the Great Church, we should presume that the Flesh was the Summum Bonum - the Universal God; but in these last days that has to be thrown with the nonessentials. It is objected to, and therefore is not universal. If we could all agree to disagree we might form a point of disagreeable Harmony, but some bigots object to this and it will not go.. Then seeing there is no one Good or truth, but what is rejected by some as evil & false no one Evil or false but what is received as good and truth by others, the conclusion must be this; That there is nothing Good or true Evil or False in itself. These are only arbitrarily terms applied to things according to the peculiar taste & perception of him who applies them. For, if "whatever a man loves is his Good and whatever he believes is to him truth, and the same thing good to one & evil to another, True to one & false to another, it follows irresistably, that nothing is good or true, evil or false from any inherent quality in itself; its Good or truth evil or falsel not depending on any inherent quality which necessarily constitutes either, but on its being loved or not loved believed or not believed. Thus, by this preposterous system is all distinction between good & evil truth & falsehood destroyed. All marks of discrimination between the Church & the World are removed - and I may add, by it Heaven & Hell may be blended together. It is no wonder therefore that Believers have so fully rejected it, and so amply maintained not only the unity of the Church, but the Unity of the faith of the Church, together with the clear distinction & entire separation of the one only true Church from all other Churches & faiths on the face of the whole earth besides. This Testimony of Believers is ever uncongenial with the pretended Liberal & would-be Charitable notions of the antichristian sects of the day - hence Believers have always suffered reproach and have been branded with Illiberality of sentiment. But regardless of what men could say they have never ceased to bear a plain & pointed testimony both written & verbal, that

Church
50

There is but only one Church of Christ and out of that Church no one soul can be saved — That no one can receive admission into that Church, without Confessing and forsaking all sin — taking up a cross against the flesh and living a life of continency — & divesting themselves of all personal wealth & all these things I say have been considered Essential to salvation — And now, after all we have suffered after all we have written and said to support these principles can it be hoped — can it be supposed for a moment that we shall shrink from at last from the worlds dread laughter and give up the point? Is it expected that for the sake of this worlds applause for the sake of being considered Liberal that we shall take back all we have said and written and acknowledge that Saccas & Swedenborg were right? Who ever expects this will find themselves forever disappointed But I know not whether there be not some who think that we thus write & thus speak on this subject for the sake of proselyting the world & for the purpose of holding in awe and by fear, the more weak & ignorant among ourselves — by making them believe that stable is the only way of salvation while in our hearts we believe quite other wise. Those who thus think, suppose that the more liberal, well-informed & stable part of Believers — do not think this is the only true Church — the Only way of salvation, but the BEST Church — the BEST way of salvation; and that the feel justified in saying it is the Only way for the sake of holding the weak & unstable on the BEST way. As for those liberal, enlightened, stable ^ souls, they have good sense enough & sufficient motive to hold to this way because it is Best, without Believing it to be the only way Against all such notions — against all such jesuitical schemes & holy hypocritical intrigue I enter my unqualified protest. I am not one of the liberals — I believe as I have been taught. that there is one only true Church — and out of a visible and known relation to that Church no soul can be saved — that that Church is constituted solely and entirely of the People called Shakers — of those who believe in Christs Second appearing in Mother Ann and them only — This I have been taught — I believe my teachers were sincere, and believed themselves what they taught me. Further I believe this testimony not upon the authority of man but of God — I believe it because from my own experience I perceive it to be founded in the reason of things and in the very nature of fallen man.

As to the comparitive Liberality of sentiment between Swedenborg and Believers, I shall not shrink from the assertion that the Gospel of Mother is as much more Liberal than the system of Swedenborg, as it is more true and consistent. When Swedenborgs system is fully developed it will be found that he makes it absolutely necessary that at least One half of the Human race should be eternally damned. (See Art. Equilibrium p 39 &c) I know both him and his recipients come forward with a very specious appearance of Liberality, and it is a liberality which exactly suits the carnal mind to wit that every one may be saved in his own way - every one in his own religion whether he has or has not heard of Christ may be saved provided he lives up to his own religion. This liberality I say is pleasing to the carnal mind which hates subjection to every thing but its own dictates & despises the uniformity of faith & conformity of life which the gospel requires in order to Church relation & salvation. This is the whole scope & amount of Swedenborgs Liberality. He like the rest of the anti christians holds, that after man has slipped his mind there is no chance for reformation or regeneration - If it happens to catch them unprepared, their fate is sealed forever. If they have made a misstep on the very threshold of their existance - snap judgement is taken on them and no opportunity afforded them to rectify their mistake throughout eternity - Thus says Swedenborg "That (the state after death) is Not a state of probation like the present where the wicked can be reformed & regenerated" (See Art. Death) This is his liberality - Although the Gospel of Mother does reject all of Swedenborgs would-be liberal notions of a universal Church, and salvation by all the Babylonish religions of the world - and positively maintains that there is but one faith one life and way of salvation for all souls; Yet it does not bound the work of salvation to the narrow limits of this life. The plan is as broad as Heaven & as liberal as eternity. Every soul of Man shall hear this Gospel - shall understand this One faith and shall have a fair opportunity of repenting and entering in the work of regeneration & salvation if not in this world, in the world of Spirits Yea in a disembodied state after they have put off the body. Reformation & Regeneration may be entered into by all Souls who have not heard & rejected the Gospel in this life - just the same as if they were in the body. This is Mothers Gospel - and who can not see the distinction between it and the System of Swedenborg!

Unknown State
51
from p. 26

each individual may be saved by following his own notions of right, he is under no necessity finding the Church or any member thereof in order to be taught the way of salvation. With the Believer the case is very different he believes that his salvation depends on his known relation to the Church, hence it is of the utmost importance to him that he should not only be able to know and distinguish the church of God from all others, but that he should know himself to have a just joining & relation to the Church - Hence it is taught with all plainness by our teachers and writers as a fundamental truth, contrary to Swedenborg that the members of the Church "know themselves to be of God in Christ and are able to distinguish who are in Christ & who are of anti-christ" and that they not only "know themselves & one another, but that the evidence is sufficiently plain to those about them" so that all men shall know. This Doctrine of Swedenborg is therefore considered by believers as pernicious & destructive in its tendency. It is pernicious because it throws every thing into doubt & uncertainty as to who is or is not a member of the Church, and of consequence whether we are or are not in a state of acceptance with God. It is pernicious, because it contradicts plain declarations of Scripture the words of Jesus Christ & those of the apostles. "A corrupt tree cannot bring forth good fruit - By their fruits (not the Lord alone) but ye shall know them - All men shall know that ye are my disciples". Lastly it is pernicious, because it perverts judgement and lays a foundation for deadly suspicions with respect to the very best and most upright of men. This shall be made appear By turning to what I have extracted from Swedenborg on this subject, at page 26, as will be seen that he holds, that all the outward proof & exhibition a man can give of justice & truth of goodness of life, is no proof that he is a good man - he may live in all respects as to his outward actions, like a truly Good & Spiritual man and yet at the same time be "inwardly of the most infernal disposition" Thus, whatever we may suffer, whatever we may do for Christ's sake and the gospel - we can give no proof thereby one to another that we are sincere & true believers. Though with regard to all our outward conduct we walk righteously & stand unimpeach, though we conform to all the order & requirements of the Gospel to a title and use all our abilities to support and build it up, yet we can give no proof thereby that we are sincere at bottom; we are liable after all to be suspected to be of the "most infernal disposition"! What a most wretched condition would the adoption of this principle throw a community of Believers into. Our Elders, whose disagreeable duty, so frequently requires them to reprove, rebuke and chastize, are liable enough to excite the antipathy of the disorderly - but they are held in restraint, by the exemplary

lives and unimpeachable conduct of the Elders. But let those unstable creatures imbibe the notion that that the Elders had sacrificed & suffered, notwithstanding all they might be of the most infernal disposition, how readily would the mind, when irritated and spurting under just rebuke come to the conclusion that they realy were so? The consequence of making such a conclusion I need not state. Thus, to fill out the picture every brother every sister in the little collissions that take place would be liable to the same suspicion — all confidence would be broken up & disunion & confusion would follow —— It is on this verry principle that believers have always been suspicioned, jusged and condemned by the world — Their outward life and works are acknowledged to be good — but the devil was within. On the verry same principle the ancient Orthodox party acted when they destroyed the lives of innocent heretics, or anathematised & condemned — them. (See the account of Servitus in the Testimony) The innocency & uprightness of their lives could not be denied, but they were Blasphemers — inwardly wolves, therefore they must be condemned. I know it may be argued on the other side that Swedenborg declared that it is "not allowed for one man to judge another as to his internal state or quality" and therefore the pernicious effects of this false judgement cannot be laid to his charge. To which I reply; First This contradicts our Testimony & the words of Jesus Christ that "the tree shall be known by its fruits" That is, one man may & shall know & judge of the internal state or quality of another by the external exhibition of his works —. Second. If Swedenborgs assertion that "it is not allowed for one man to judge another" would really stop every recipient of his doctrine from thus judging it might with more prospriety be brought forward in his favor. But this is not the case, for Swedenburgeians are as apt to thus judge as others and they do and well judge — and acting upon Swedenburgs principle that an upright life is no proof of internal purity they are liable to condemn the best of men. — For the truth of this I would appeal to their consciences whether they have not surmised and censured in their hearts, some whose outward lives they could not impeach — Yea, whether they have not in their hearts charged such and suspected them to be of the "most infernal disposition". If they have, then are they my witnesses of the pernicious effects of this Doctrine. ——

Equilibrium
52
from 139

is his inconsistency, that it may be fairly deduced from his words. Thus, although he declares that Hell is necessary to the existence of heaven & all things else; yet he tells us that God did not create any with set purpose for hell- that he desires the salvation of all - He would have all go to heaven. Then God really desired what cannot and be - Now it is evident that if he is so benevolent & kind as sincerely to wish desire all to be saved he is not pleased with that order of things which makes it necessary that half should be damned; consequently he is not the author of that order of things. It must have originated from the Fates, a power or principle in the nature of things over which he had no control. So he is fated; if he will have a Heaven - He must Have a Hell; and although he deplores it and weeps over the loss of one half of his created inteligences, yet the inexorable Fates has so ordered it and he must submit. This is a fair inference from Swedenborgs own words, but originates from his inconsistency with himself. He holds that God is the author of all things even to the most minute - that there is nothing in the Nature of things to prevent the free exercise of Gods power & will, because he is the Creator of the Nature of things, as well as of the things themselves; So that what ever is Necessary is so because God willed it should be so. In his General Scheme he has so ordered it that one thing is Necessarily dependent for its existence on another thing - thus - Heaven is dependent for its existence on that of Hell - Consequently, as God is the free originater of this Scheme - the Necessity of hell, it is nothing but a pharisaical parade to tell us that he wills the salvation of all - and that those who go to Hell go there of their own accord. when it is evident that they go there by divine appointment and of necessity, which necessity God is the author of. If man yields to this divine appointed order of things and so goes to hell willingly and not of Constraint, he is certainly not criminal for so doing - Nay it is highly praise worthy in him; he ought to submit himself to the divine disposal, and that willingly & of a ready mind. When Hell is considered necessary to the existence & support of heaven, it is evident that he who goes to Hell, does as much to support Heaven as he who goes to Heaven, and consequently is as subservient to the Divine will. —

That the Hellish nature originated from God is further deduced from these words of Swedenborg. "The Equilibrium which exists between Heaven and Hell is no other than an Equilibrium between the Good that proceeds from the former & the Evil that proceeds from the latter

and so constituting the essence of human Liberty— This Liberty or Free will Originates in the Divine Nature— Man would not be capable of being reformed or regenerated without Free will. From these premises the conclusion runs thus, in a regular series. Man cannot be regenerated without free-will; Free-will cannot exist without Equilibrium— Equilibrium cannot exist without Hell; Consequently Hell is in the Hellish quality or opposing principle is indispensably necessary to the existence of Liberty. This Liberty originates in the Divine Nature; consequently Hell originates in the Divine Nature. For if Liberty originated in the Divine Nature, whatever is conducive to its production or existence must originate from the same source— Thus God determines the existance of Freewill— ~~but he see that Freewill cannot~~ he also determines that freewill shall depend on an Equilibrium for its existence— so he determines that Equilibrium shall exist; Bal Equilibrium two opposing qualities of equal force— the one Heavenly— the other Hellish— These he determines shall exist— Hell equally as Heaven is freely designed, & originated in the Divine Nature in order to the existence of Equilibrium; and Equilibrium in order to the existence of Human Liberty. Thus the end is accomplished by the regular intermediate steps, which which were necessary to its accomplishment, following each other in a connected series & all originating from the same source to wit the Divine Nature. I need not tell the intelligent reader that this doctrine of Equilibrium is to absurd to find any place in a sane mind; This he will see for himself. —

The next thing that demands our attention is, the proposition that the "Equilibrium constitutes the Essence of Human Liberty" How this can be true, will be difficult to demonstrate, but to exhibit its absurdity will require but little pains. Man is by this scheme placed between two opposite forces ~~drawing~~ drawing him with equal power in opposite directions, in order that he may be free to take which of those directions he pleases. How can liberty be the result of the opperation of two equal and opposite powers? Suppose for instance, that two men of equal strength should take my reader by the arms— each exerting all his strength— one pulling North the other South, would he Plead all free to go either of those directions, on account of such equal drawings? By no means. It is evident in the first place that unless the man thus drawn has no liberty at all to go in any other direction unless he possess a power superior to both the opposite powers which are drawing him so he must of necessity Go either North or South or stand his Ground. Which of these three things shall take place must depend on his own will & exertion, and this supposes him to be free to will & exert himself independant of either of those two Powers

V.

Equilibrium
33 } Consequently his liberty does not depend on the exertion of those two powers, nor originate from it. It is evident that the man would be as free as to say power without the operation of those powers. It is evident that the man is at liberty to go which of those directions he will; the powers being equal, to which ever he inclines, the additional force of his own exertions will bear the away. This however depends on the admission that the man has power in himself independent of those two opposite powers; which Swedenborg denies; this will be considered in its place. But admitting man to have this power to will & exert himself to which direction he chooses, it is evident that he possesses it independant of the exertion of those powers and therefore does not derive it from that exertion. This I know will be considered as begging the question but I shall deny the charge unless it be first demonstrated how the exertion of two opposite powers can produce Liberty. till then I shall feel at Liberty to suppose that man possesses freedom in himself with out all that machinery. But it is right that the powerless condition of the man should have its due weight in the consideration of this subject. Swedenborg holds that man is only a "recipient form" without the power of volition or thought only as he is stimulated thereto by Influx. Thus he says "to will good is not of man, nor to believe truth this is from influx from the Lord, so the will of evil, and faith [i.e. belief] of the falsc is also from influx but that influx is from Hell. (See Contradictions p 28) Hence man is considered incapable of willing or believing any thing of himself. This puts him in the condition of a stock or lifeless post. Now suppose this post to be placed between two Equal forces drawing in opposite directions will that produce Liberty or free will in it? Nay verily, if this Liberty is not an inherent quality those Equal forces may act upon it eternally and it will remain unmoved and as immoveable as if those forces were not applyed. Therefore before we can conceive of its moving or inclining to either direction we must suppose it to have a determining power to a power of action one side of the any that is communicated to it from the exertion of these two Equal & opposite powers; Consequently liberty or free will cannot originate from the Equilibrium or equal exertion of two opposite powers. I suppose that this silly & absurd scheme was invented by Swedenburg in order to mystify the direct discovery of the the absolute Fatalism which must result from his doctrines of Influx & Recipient Forms &c. For it is obvious that if man has not the power of willing or believing & consequently no power of acting but what is continualy communicated by Influx

and that Influx or power was from only One direction, that man must of necessety move in only one uniform direction. So another power is applied to hold him in Equilibrio; But this it is seen does not mend the matter, for his Recipient Form — his empty shell — his mere effigy of a man must remain forever in Equilibrio, motionless & inactive. — It now remains to take some further consideration of this Doctrine of Equilibrium as to its origin. It has been shown that Swedenborg makes Human liberty, & of consequence regeneration & salvation to depend on the existence of Equilibrium — and the Equilibrium to depend on the actual existence of Heaven & Hell. He also declares that Heaven & Hell are entirely from the Human race. Hence it will appear that when the first man was created their was neither Heaven nor hell — Consequently no Equilibrium and therefore No Human Liberty. For if Heaven & hell are from the human race i.e. such of them as have passed out of this life it is evident that there could have been neither Heaven nor Hell while as yet the first man or men libred in the body. There was then of course no Equilibrium — & therefore No Human liberty. There was then no Hell and consequently no source from whence an Evil Influx could opperate upon the men of the first age. Consequently there was but one possible source from whence Influx could come & that source was God — Now if, as Swedenborg tells us, God created man on purpose for Heaven & not for hell, and that he constantly exerts his all powerful influx into & upon man in order to draw him to Heaven It was impossible for the men of the first age to escape Heaven, and as impossible for one of them to go to Hell. For it must not be forgotten that man is a mere Recipient form, without the least power in himself to will or do, either Good or Evil — The power in either case depening entirely on influx from a foreign source. Consequently it was impossible for the men of the first age to will or do evil there being at that period no source from whence evil influx could stimulate them thereto. So as yet we have no hell — no Equilibrium. How did the play begin? Man cannot make a Hell without evil influx from Hell — Evil influx from Hell cannot exist without man first makes Hell — So it goes round; without any data or first principles on which it can be based. This doctrine of Equilibrium comes out much like the Indian Philosophers world which he said rested on the back of a huge Elephant; when asked what the Elephant stood on he answered a large Tortoise, and when further interogated what the Tortoise stood on — he replied "I do not Know". So with Swedenborgs Equilibrium, which he makes

Equilibrium } to depend or rest on Hell - whence does Hell
54 originate? from the Human family. How do the Human family
acquire this Hellish quality & so constitute Hell? By an influx
from Hell - But whence came this evil Influx before hell
had been formed by the Human race so as to enable them to begin
it? I do not know! Alas for Equilibrium & for Hell! for
if the foundation be destroyed what shall the wicked do!
Thus after having invented one substratum after another
we arrive at the lowest and last, and find the whole utterly
foundationless. Surely this must be that same ABYSS or foundation-
tionless vortex of Fatalism, Calvinism & Foolism in which the
Dragon hath his residence and from which has ascended
so much night & Smoke for ages and centuries past.
So then when the last foundation is discovered to be without
foundation, unwilling to loose the labor of building so fine
a system suspended in empty air, the last resort is to refer it
to God. But him, if it exists at all, it must rest for support
And notwithstanding it seems to throw him into a dilemma
yet God is able to bear it - Notwithstanding the strange jumble of
discordant principles which necessarily result from the combina-
tion of the incoherent notions of Human Liberty - Influx - Reception
forms - Equilibrium &c in all their connections & consequences
the whole System (if system it may be called) must, if it be supposed to
exist at all, have originated in God. Thus God is represented
as willing the salvation of all & creating men for Heaven only
at the same time he determines that at least half shall be
damned & be for hell - so he wills what he does not will
and determines to do that which he strongly desires should not
take place. At one time he is represented as being absorbed
in one unceasing "effort" to save all and lead all
to heaven; At another time, as being wholly employed in
keeping up the Equilibrium which absolutely requires half
to go to Hell - Swedenborg however, does not directly charge
God with designing and producing Hell, though it results
as a necessary consequence from his notions. He does try
to account for the origin of Evil & hell in and from the Human
race without ascribing it to God; but what he says on this subject
is altogether unsatisfactory and as foundationless as the rest:
this will be seen in the sequel. He seems to admit our in-
ference that the men of the first age were destitute of any

Influx from an evil source & consequently without evil. Hence he calls the first age the Golden age & the men of that age Celestial men. They were entirely pure & holy & held open converse with the Lord & with angels - and all want to Heaven [Strange! I thought there could be no Heaven without Equilibrium and no Equilibrium without Hell Yet it seems there was a Heaven in those days without Hell] How then did Hell or Evil begen? is still the inquiry - The account is short "Man in process of time lapsed into himself" This is the sum and substance of the cause and origin of Evil & Hell. But this is too flimsy a veil to hide under. What kind of an act was this "lapsing into himself"? Was it a good or an Evil act? If it was good no evil could resuld from it. he would be as safe and comfortable in that act or state as any other. If it was evil whence did the will & Power to do that act originate, for "man cannot will or do Evil of himself; this will and power is by influx from Hell; and at that time, there was as yet no Hell from whence that influx could come. Oh says the Baron, do not be quite so critical; this "lapsing into himself" was effected by man, by gradual and imperceptible degrees and was the work of ages - No matter Good Baron how long it took, nor how gradual and imperceptible, there must have been a precise moment when it began to a real act, how ever slight, which in which it consisted, and from which all its mighty & obvious effects have flowed. This first act, however minute, cannot, thyself being judge, be ascribed to the man himself; for thou hast declared him totally incapable of the most minute act either of will or thought, it must be by influx from a foreign source. So then if man only can will & act from influx & that influx is from a Good source he could not possibly have varied from it one hairs breadth but must have acted in one uniform straight line of conformity to that influx, not only in the first age but ages of ages even eternally without a possibility receeding or missing the mark -

So then this doctrine of Reciprocal Forces - the total incapacity of man to will evil be of himself has got to be given up & with it Equilibrium be it Or Else Bring the Charge direct and say that God did influence man to "lapse into himself" and thereby effected the commencement of Hell - and Produced the Equilibrium.

Harbinger
P. 55

Swedenburg has been considered by some as a Harbinger of the Gospel, and as being sent of God to open & prepare the way for its introduction, analogous to John the Baptist. We will here examine what analogy or whether any can be found between the former & the latter. In the first place John was born & lived in the same country & in the same Neighborhood with Jesus the Christ — Swedenburg was of another country & nation from that of Mother Ann. John was personally acquainted with Jesus and acknowledged his mission — Swedenburg was totally unacquainted with either the Person or Character of Mother Ann and never acknowledged her mission. John plainly testified "I am not the Messiah"; but pointing to Jesus said "Behold the Lamb of God" So Swedenburg declared himself to be the "man" by whom the "Second Advent was effected", in these words "The Second Advent of the Lord is effected by A Man before whom he hath manifested himself in Person and whom he hath filled with his spirit to teach the doctrines of the New Church from him" — John never pretended to teach the doctrines of the New dispensation which was about to be opened by Jesus. Swedenburg did profess to teach the doctrines of the New Church John did actual make ready a people prepared for the Lord ~~who did~~ and they did actually receive him and embrace his faith and life in the commencement of his gospel. Swedenburg prepared no people for the reception of Mother Ann or her testimony; So far from it that neither Mother Ann nor any of her first followers knew anything of Swedenburg or his writings. He therefore had no hand in establishing either the Church of Christs second appearing or its doctrines. John did not only acknowledge Jesus as the Messiah. But he was acknowledged by ~~by~~ the Son of God to be a Prophet of God. Swedenburgs pretentions were never acknowledged by Mother, neither has her children ever acknowledged either him or his writings; On the contrary the Church has publickly denounced Swedenburg as an "Enthusiast" and his writings as "Pernicious." Indeed every exertion has been made to prevent the reading & circulation of those writings short of direct coercion. Where then is the analogy between Swedenburg and John the Baptist? None can be shown; indeed it is more easy to exhibit a perfect contrast. As Swedenburg had no hand in preparing a people for the reception of Mothers Gospel when it was first opened so neither has his writings ever been conducive to that end since. On the contrary the people are so completely out of the reach of the Gospel as the recipients of his writings. Puffed up with a vain conceit of high views and a comprehensive knowledge of Spiritual matters; they look with a kind of contempt upon the simplicity of the Gospel

They are furnished by Swedenborg with interminable labyrinths wherein to skulk and secure themselves from the effect of Gospel arguments. Meet them with plain declarations of scripture and ~~with an air of~~ they with an air of assumed superiority will tell us we do not understand the "Internal Sense". So with the utmost indifference they set it aside ——

A stronger proof of the ~~no~~ truth of the above remarks cannot be given than the fact that but one thorough Swedenburgian has ever come in among us. When these things are taken into consideration, how is it possible that any one can suppose that Swedenburg was a Herbinger to the Gospel of Mother; and that he stands in the same relation to the Second Advent which John the Baptist did to the first.

I may here be asked what I think Swedenburg was? I will answer. I think most sincerely that he was a Deceived Deceiver. A man who was ministered to by an Evil agency transformed into an angel of Light, whose object it was, seeing the time was at hand, to Forestall the Gospel of Christs Second appearing in Mother. There is an apparent design to counterfeit ~~the Gospel~~ or supercede the work of Xts second appearing — and it is remarkable how near he comes to the true bill in a great many cases, and yet in all the most essential points he has missed the mark. He in many cases comes as near to it as Siboleth to Shiboleth, yet he could not frame to pronounce it ~~right~~ exactly right. For instance, we testify that Xd has made his second appearance So does Swedenburg — We say that this appearance is not in person, that is in the person of Jesus, so does Swedenburg — thus far he goes straight, after which he fails — We say this second Advent was effected by a Woman — He says by a Man —. We say it is in the Saints — he says in the Word i.e. the Bible

So again we say the Judgement has commenced, So says Swedenburg — ~~The person~~ in this he hit the mark — But he says it is accomplished & passed. here he missed it, for we say now is the Judgement & that it is still going on ——

Many more instance might be given but these must suffice. I will simply add that the nearer the counterfeit comes to the true coin the Greater is the deception. and upon this principle I consider Swedenburgs writings to be the grandest deception of any thing that ever originated in antichrists kingdom. This is my deliberate and sincere opinion, and answer, to all who would inquire of me what I think of Swedenburg & his writings. And this conclusion has not been come to hastily — but after the most patient & diligent research & reflection. ——

Extracts &c. The following is extracted from a Sermon of the Rev. Dr. Dwight President of Hamilton College N. Y.

"A separation of interests is, in all intelligent beings, necessarily, a separation of affections. Heaven itself would cease to be a world of love, were its inhabitants no longer to feel a common interest. Oneness of interest makes their oneness of mind, life & labors."

Note. The sentence which is underscored, is pointed in italicks; and seems to be set forth as a universal proposition - or theorem. He however makes no further application of it, than as it relates to the union of interests between man and wife.

Celibacy "And when he affects to laugh at St. Paul for his having been a bachelor, I shall content myself with replying, yes! St. Paul was a bachelor: but would he not have looked well, with seven little squealing children, trotting after him visiting the Churches of Asia! The remark of St. Paul, "have I not a right to lead about a sister?" has reference to the practice then early introduced, of intrusting in some cases, the instruction of females to persons of their own sex, and to the greater facilities afforded in this respect, to the apostles and preachers of Christianity, to convey the knowledge of true religion to promiscuous society, whether Jews or pagans" Bishop Purcell. Debate 4 p. 220

[Note. This "Sister" which Paul intimated he had power to lead about, was not a wife but a fellow labourer in administering the gospel, especially to their own sex.]

"If Marriage were as pleasing in the sight of God as celibacy why did God and St. Paul direct abstinence from Marriage privileges as a preparation for seasons of Greater devotion? Accordingly to my friend, should they not have commanded the contrary." ibid.

Confession "There is no immorality in this belief; on the contrary, the most incalculable benefits have accrued from it to religion and society. If my friend say that it is impious to ascribe to man a power which belongs to God alone, I answer, that if God choose to give such power to man, it would be impious in man to deny such power to God, and a grievous sin of disobedience to refuse to use it. If he persist in saying, that man cannot be empowered by God to forgive sins in the sacrament of Penance, I will ask him, why then is man empowered to forgive sins in the sacrament of baptism?" Note. This must

have been a home thrust at Mr. Campbell, for he had set a higher importance on the man-performed ceremony of water-baptism than any other, protestant or Catholic: asserting that the subject is not only thereby absolved from sin but fully Regenerated! "I ask why does he quarrel with Catholics for employing the words 'I absolve thee from thy sins' when Episcopalians do the same? Here is the Church of England book of Common prayer, and in it I read as follows: 'When the minister visits any sick person, the latter should be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter; after which confession the priest shall absolve him, if he humbly and heartily desire it, after this sort. "Our Lord Jesus Christ, who hath left power to his church, to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences, and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father and of the Son & of the Holy Ghost. Amen."

Soon after king James I. presented to the world in his own person, the anomaly of head and member of the English Church and Lord Spiritual and temporal of the realm, he asked his prelates at Hampton court, what authority this church claimed in the article of absolution from sin? (Mark — the new Peter did not know his powers!) Archbishop Whitgift began to ramble him with an account of the general confession and absolution in the communion service, with which the king being dissatisfied, Bancroft bishop of London fell on his knees and said, "It becomes us to deal plainly with your majesty: there is also, in the book, a more particular and personal absolution in the visiting of the sick. Not only the confessions of Augsburg, Bohemia and Saxony retain & allow it, but also Mr. Calvin both such a ~~confession~~ general and such a private confession and absolution". I exceedingly well approve it, replied his majesty, it being an Apostolical and Godly ordinance".

Bancroft was right in quoting the Augsburg confession, for the Lutherans the real Simon pure of the reformation, in the confession of faith, and apology for that confession, expressly teach, "that absolution is no less a sacrament than baptism and the Lord's supper; that penitence or absolution is to be retained in confessions; that to reject it is the error of the Novatian heretics; and that by the power of

v

Extracts 57 Confession

the keys, sins are remitted, not only in the sight of the Chh. but in the sight of God." Luther himself in his catechism, required, that the penitent in confession should expressly declare that he believed "the forgiveness of the priest to be the forgiveness of God"

"Chillingworth, treating of the text, John 20th. 22–3, asks 'Can any man be so unreasonable as to imagine, that when our Saviour, in so solemn a manner, having first breathed on his disciples, thereby conveying & insinuating the Holy Ghost into their hearts, renewed unto them, or rather confirmed, that glorious commission, whereby he delegated to them an authority of binding and loosing sins upon earth, can any one think I say so unworthily of our Saviour, as to esteem these words of his for no better than a compliment? Therefore in obedience to his gracious will, and as I am instructed and enjoined by my holy Mother, the church of England. (you see Protestants use the style 'holy mother church' as well as Catholics) I beseech you that by your practice and use, you will not suffer that commission which Xt hath given to his ministers, to be a vain form of words without any force under them. When you find yourself charged and oppressed, have recourse to your spiritual physician, and freely disclose the nature & malignity of your disease. And come not to him only with such a mind as you would go to a learned man, as one that can speak comfortable things to you; but as to one that hath authority, delegated to him from God himself, to absolve and acquit you of your sins. If you shall do this, assure your souls, that the understanding of men is not able to conceive the transport & excess of joy and comfort which shall accrue to that man's heart who is persuaded he hath been made partaker of this blessing." Ibid. p. 222–3

"When St. James exhorts all Christians to confess their sins one to another, certainly it is more agreeable to all spiritual ends that this be done rather to the curate of souls, than to the ordinary brethren. The church of England is no way engaged against it but admires it & practises it. The Calvinist churches did not practise it much because they did not know well how to divest it from its evil appendages, which are put to it by the customs of the world, and to which it is too much exposed by the interests weaknesses & partialities of men. But they commending it, the

they would use it willingly, if they could ordes it unto edefication. "Interim quia distant se pastori oves, quotiesq Sacramentum eanam participare Volunt, adeo non reclamo, ut maxime velim hoc ubique observari" Calvin. Institut. libr. III c. 4. Sec. 12, 13 — [which may be thus translated. 'In the meantime therefore, (that) they may set themselves (as) Shepherds of the sheep, whenever they desire to partake the holy supper, I undertake not to deny that this is most of all every where especially to be observed.] And for the Lutheran Churches, that it is their practice, we may see in Chemnitius, 2 part. Gan. Conc. Trid. Cap. 5 de Penit. who is noted to this purpose by Beller mine; only they all consent (how very contradictorily) that it is not necessary, nor of divine institution" Jeremy Taylor of auricular confession. ——

"For they who are spotted with sins unless they be cured with the priestly authority cannot be in the bosom of the Church" said Fabianus Martyr (cited by Taylor)

"Confession to a priest the minister of pardon and reconciliation, the curate of souls, and the guide of conscience, is of so great use and benefit, to all that are heavily laden with their sins, that they who carlessly & causelessly neglect it, are neither lovers of the peace of conscience, nor careful for the advantage of their souls." (Bishop Jer. Taylor of the doctrine and practice of repentance Ch. 10. Sec 4) "For the publication of our sins to the minister of holy things, τοῦτον ἔχει τὸν λόγον, ὃν ἔχει ἡ ἐπίδειξις τῶν σωματικῶν παθῶν [He hath the word, who hath the manifestation of bodily sufferings or sufferings of the flesh] said Basil (Regul. Brev. 229) is just like the manifestation of the diseases of our bodys to the physician, for God hath apointed them, as spiritual phisicians (Taylor ut supra.

Dr. Franklin. Animal magnetism. "In the year 1784, when animal magnetism made great noise in the world, particularly at Paris, it was thought a matter of such importance that the King appointed commissioners to examine into the foundation of this pretended science. Dr. Franklin was one of the number. After a fair and diligent examination, in the course of which Mesmer repeated a number of experiments, in the presence of the commissioners, some of which were tried upon themselves, they determined that it was a mere trick, intended to impose upon the ignorant & credulous. Mesmer was thus interrupted in his career to wealth and fame, and a most insolent attempt to impose on the human understanding baffled.